

TWO TREATISES

BY

HENRY AINSWORTH. *K*

THE FIRST,
OF THE COMMUNION OF SAINTS.

THE SECOND, ENTITLED,
AN ARROW AGAINST IDOLATRY, ETC.

TO THIS EDITION IS PREFIXED,
SOME ACCOUNT OF THE LIFE AND WRITINGS
OF THE AUTHOR.

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A D V E R T I S E M E N T

TO THIS

E D I T I O N.

THE following treatises were first put into the hands of the Editor, with strong recommendations by the late Mr Thomas Randall of Stirling.— Those who were acquainted with the eminent knowledge of divine truth which he possessed, and who have an ear for such subjects, will require no other argument to engage their attention to them.

They contain a simple account, almost in the very words of the scriptures, of some of the most important truths and duties revealed in the word of God.

Both these books have become very scarce, the last edition having been published about one hundred and fifty years ago.

The republication of them will, it is hoped, be useful.

The present edition is nearly the same with the four former ones, which do not materially differ from one another.

Not the smallest liberty has been taken with the meaning of the author, though in some places, words, now obsolete, have been exchanged for those more in use; and obvious or smoother expressions substituted in the room of such as appeared harsh or obscure.

When it was first proposed to republish these treatises, it seemed very desirable that they should be accompanied with the life of the author.

This was readily undertaken before the difficulty of executing it was perceived.

There are, probably, few materials for it; and of these the editor has been able to procure but a very small part. He does not doubt, that those who have had an opportunity of examining the whole, may be able to detect several mistakes in what he has written. Some pains, however, have been taken, to satisfy the curiosity of such as esteem the works of AINSWORTH.

The

The reader will find here an attempt towards an account of him, as full, I believe, as can be met with, and more conformable to truth than any other which I have seen.

The Editor has been enabled to write this, chiefly by the obliging communications of the learned and ingenious Mr Robinson of Cambridge, who has taken the trouble to investigate several circumstances relating to the Author; and has sent him extracts from various books which he could not procure.

If he could have obtained all those books, a list of which is subjoined, he imagines that the history of Ainsworth and of the Brownists might have been somewhat elucidated. At present, the silence and the prejudices of historians involve it in obscurity.

If this should fall into the hands of any who possess these books marked with an asterisk, their sending these to any of the publishers will be esteemed a favour; any of whom will thankfully pay the full value of them. If the proprietor should not chuse to part with them, a receipt will be given, and they shall be faithfully preserved and restored.

EDINBURGH, }
June 12. 1789. }

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SOME ACCOUNT OF THE AUTHOR.

THE name of Puritans*, although it be commonly used to denote those who have dissented from the Church of England since the Reformation, and especially during the first century after that period, yet includes persons of very different sentiments and practices in religion.

Some of these differed from the Established Church chiefly about rites, ceremonies, vestments, and forms; or the persons who were to govern in it, while yet they were disposed to arm the magistrate in support of the truth: and like the greater number of the English Dissenters at present, they regretted and complained that they could not on these accounts conform to it, and were thus deprived of its benefices and its secular advantages†.

Others not only rejected the appointments
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* This nickname was first devised by *Saunders* the Jesuit, to cast a reproach upon the persons and way of Reformers, and to render them suspicious and odious to the State. *Cotton's Reply to Williams, ad calcem of Bloody Tenet washed, &c. Page 119.*

† *Baxter's English Non-conformity, p. 14. 15.—Mosheim's Eccl. Hist. vol. 2. 4to. p. 211.—Neal's Hist. Purit. vol. 1. p. 184. vol. 2. p. 52. Edit. Dub. 1759. Do. Hist. of N. England, vol. 1. p. 61. &c.*

of the Church on these heads, but denied that it had authority to enact them. They affirmed that the word Church, when used in the holy Scriptures to denote a visible religious society, expressed one of a very different nature, *viz.* a single congregation of Christians, independent of all legislation save that of their LORD, standing in need of no such provision or establishment as the state can bestow, and incapable of soliciting or receiving it *. Hence they treated the pretensions of the national Church representative, as usurped and unscriptural †. They sought not to reform it, which

* Neal's N. Engl. v. 1: p. 63. Puritans, v. 1. p. 296. 297. 298. 426—446. Strype's annals, vol. ult. p. 94. 95. 96. 97. 143—144.

† “The word ἐκκλησία we find used in two different, but related senses in the Old Testament. One is for a whole nation, constituting one polity. In this sense παρά τῇ ἐκκλησίᾳ Ἰσραὴλ is used. The other sense is a particular congregation, or assembly, actually convened or accustomed to convene in one place. As our Lord could not have used the word in the first of these two senses, in Matth. xviii. 17. we are under the necessity of understanding it in the last. Whatever foundation there may be in these books of S. S. which concern a later period for the notion of a *church representative*, it would be contrary to all the rules of criticism to suppose that our Lord used it here in a sense in which it could not be understood; or, that he would say *congregation*, when he meant only *a few heads or dissenters*.” Such is the substance of Dr Campbell's most candid note on Matth. xviii. 17. which he renders, “Tell it to the congregation,” in his late *Version of the Evangelists*,

which they thought somewhat like an attempt to *heal Babylon*; but inculcated upon Christians the duty of *forsaking* it, though in many things reformed from the grossest errors of the Man of sin. This duty they urged on those very grounds which had been maintained to enforce the necessity of separation from the Church of Rome, which they considered as differing in degree only, not in kind, from the other *. These sentiments, however, in the true Spirit of their LORD when accused before Pilate, they left with the judgements and consciences of men, disclaiming the use of all means to establish the kingdom of Christ, except only the testimony of the truth. This last body of the Puritans were nick-named

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BROWN.

Evangelists, with Notes; to which it may be added, that when this learned critic comes to translate, and to remark upon the *later* scriptures, with the same truth, judgement, and taste, he will find the notion of a church-representative equally without foundation in that part of the word of God. Indeed this very precept of Jesus could not be put in practice till a period, at and after which these were written.

* Examination of Barrow, Greenwood, and Penry, p. 33. An Apology and Defence of such true Christians as are commonly, but unjustly, called *Brownists*, &c. 1604. *passim*. Apologia justa et necessaria quorundam Christianorum, &c. per Joannem Robinson; Anglo-Leidensem, A. D. 1619. A Justification of Separation from the Church of England, by John Robinson, 1610, p. 111.

Much is said of the reformation of the Church. There has been indeed great reformation of things *in* the Church, but very little *of* the Church, to speak truly and properly. The people are the church, and to make a reformed Church

BROWNISTS*, as the Waldenses, Husites, Wickliffites, and others had been before them, from those persons whom they were thought to follow in religion.

The Brownists received this appellation from Robert Brown, a man of family, of great zeal, and some abilities †. This man, at the time
in

Church there must first be a reformed people. This should have been endeavoured by the preaching of repentance from dead works, and faith in Christ, that the people, as the Lord gave grace, being first fitted for, and made capable of ordinances, might afterwards have communicated in the pure use of them. Others endeavouring yet a further reformation, have sued and do sue to kings, queens, and parliaments for the rooting out of Prelacy, and such evils as grow from it, which, if obtained, would be the further profanation of God's ordinances. Is it not strange, that men in the reforming of a church, should forget the church, *i. e.* the people, and labour to set Christ as a King over those to whom he hath not been a Prophet? Men cannot submit to the discipline of Christ who have not first been prepared in some measure by his doctrine, and taught with meekness to submit to his yoke. *Robinson's Justification of Separation, p. 300. 301.*

* I advise you to abandon and avoid the name of Brownists. 'Tis a mere nickname, a brand for making religion and the professors of it odious to the Christian world.—*Robinson's Address to that Part of the Church which settled at Plymouth, N. England apud Neal's History of New England, vol. 1. p. 85.*

† Fuller's Church Hist. of England, B. 9. p. 166. Strype's Life of Parker, p. 326.

A writer not himself the most dispassionate, hath been pleased to repeat after others, as he hath done most things
in

in which they were most conspicuous, *i. e.* from 1571 to 1590, was a teacher among them in England, and at Middleburgh in Zealand. He afterwards, however, accepted a living in the national Church *; and if most writers are to be believed, though all do not agree in it †, became and continued to his death, dissolute and immoral ‡.

However unable we may be to trace such persons in that dark period, it is yet certain that before the time of Brown their sentiments had been embraced and professed in England and churches gathered on the plan of them §.

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There

in his history, that this Brown was a *fiery zealot*, but I do not know any proof of this but what comes from suspicious authority, or which rests on opinions which cannot be well founded if *it be good to be zealously affected in a good thing*. See *Gordon's History of the Independency of America*, vol. 1. p. 4.

* The living of *Achurch* near *Oundle* in *Northamptonshire*, an excellent name for the punning Fuller! This was the birth-place of the learned Mr John Smith of Cambridge: the republishing of whose select discourses was one of the first works of a writer, who has since occupied a most distinguished place among those few of the learned of this country, whose labours have been pursued for the public good. The world will be at no loss to perceive that I mean the author of "*An enquiry into the secondary Causes which Mr Gibbon has assigned for the rapid Progress of Christianity*." It was also the living of a late Socinian clergyman, Dr Chambers, of whom Mr Lindsey has given an account in his *Historical View of the Unitarian Doctrine since the Reformation*, p. 486, &c.

† Paul's life of Whitgift, p. 90. ‡ Fuller.

§ Examination of Barrow, &c. Neal's Purit. vol. 1. p. 428. Canne's Necessity of Separation, p. 153. Gifford's plain Declaration, &c. p. 1. 2.

There is not room in this place to draw even the outline of their history, far less to relate the particulars of the hard things which they underwent for conscience sake, although well deserving to be rescued from oblivion. —Our children at school, are taught to read as their lesson, the account of the Protestant sufferings during the persecutions of Mary, of Gardiner and of Bonner; and thus from their infancy they imbibe a just abhorrence of their characters and their cause: but not all their fathers know that during the reign of the boasted Elisabeth, and by the direction of her reformed bishops, these loyal subjects of her civil government were not only branded with infamy, the fate to which zealous and consistent Christians have in every age been subjected by the world *, in a greater or less degree, but spoiled of their goods, committed close prisoners for years to dungeons, without being brought to trial, in which many of them perished by cold, hunger, and contagion †, banished their native country, and abandoned in a foreign land to obloquy and want ‡, forced to prefer exile in the American wilderness, where, during the first winter of their emigration, one half of them perished by famine and disease §; and finally, the firmest and most distinguished

* Luke vi. 22, 26.

2 Cor. xii. 10.

Heb. x. 34.

1 Pet. iv. 14.

† Strype's Annals, vol. ult.

‡ Epist. Viror. Præstant. &c.

§ Backhus's hist. of

N. England, vol. 1. p. 40.

distinguished of them executed on gibbets*, merely for the faith once delivered to the saints.

If the reading of the following books, should excite a wish in any, to be more fully informed concerning these persons, the writer of this, if he should have health and leisure, would willingly gratify it; for, although the account of them which is given by most writers, be as unfair as it is imperfect, yet one more authentic and interesting might be gathered from their own works, and from other good authorities.

Probably, however, the greater number of readers will be satisfied with knowing so much of them as is here mentioned, merely for the sake of introducing an account of HENRY AINSWORTH, who was a teacher among them. This distinguished man, for such his writings prove him to have been, is little known by any other circumstance besides that of his having been the author of them. Living in an age in which the most minute anecdotes of persons far less considerable were collected and detailed with much industry, he does not seem to have found any one of his contemporaries who thought it worth his while to record his parentage—the place of his birth—the history or success of his ministry and his writings; or such particulars of his life and death, as those who esteem and have profited by his works would be curious to know and communicate.

Professed

* *Viz.* Copping, Thacker, Greenwood, Barrow, Penry, Dennis.

Professed writers of biography, even while they teach us to think highly of his abilities and his character, and of the merit of his works, have yet been so careless, or so ill informed, as to fall into gross blunders concerning him. The publisher of the last edition of Moreri's dictionary distinguishes between Ainsworth the able commentator, and Ainsworth the heresiarch, as he has chosen to stile him; one of the chief of the Brownists in the reign of Queen Elizabeth, though they be indeed the same person. And the compiler of the present improved edition of the *Biographia Britannica* *, who hath remarked this error, hath not only been unable, or not at pains to procure any better information, but has fallen into as great a mistake in enumerating his works, in his list of which he hath given the two parts of the title of the following treatise of communion, as if they were the names of two different books. The compiler of the *Encyclopædia Britannica*, a popular work printed at Edinburgh, at present much in circulation, hath been pleased to place the title of *Doctor* before his name, supposing it should seem, because he was the doctor, *i. e.* the teacher of the church at Amsterdam, that he had received this degree in theology. But if he had taken the trouble of examining his writings, or those of his friends, he would have found that they condemned all such distinctions conferred

* Article AINSWORTH

conferred on account of supposed excellency in the knowledge of divine truth*. That persons who deserve such titles by their eminence in human science, or in useful arts, should be thus distinguished, may be very fit; but they seem to have considered the prohibitions of Jesus, forbidding his disciples to be called of men Rabbi! as opposing all *such* marks of honour, and as checking the disposition which affects them from the world, or which even would receive them from one another.

I have taken notice of these mistakes respecting Ainsworth, as the best apology I can offer, for presenting the reader with a few meagre anecdotes, as the only account of him I can obtain.

Though a native of England we know of him only as residing in Holland; nor are there any direct accounts, nor any from which it may be inferred with absolute certainty, at what period he removed thither. The general emigration, or banishment of the Brownists, seems to have taken place about the year 1593†; but
whither

* Some against the Brownists, apud Crosby's Hist. of the English Baptists, vol. 1. p. 77. Apology for true Christians, &c.

† Penry, who was executed May 24. 1593, addressed a letter to them April 4. as the congregation in London; and Baillie (*Diffuasive*, p. 14) says, that they went over to Holland, afraid at Barrow's execution, which was on April 6. 1593. In the year too before this, a severe penal statute was enacted, inflicting banishment on those who did not come to church, and death if they returned.

(see p. li.)
 whither he followed them as several others did, or accompanied them (which seems more likely) is uncertain. Mr Neal has indeed mentioned, from Strype and Wood, among books written against the Church of England, and which were seized by authority in 1589, one with this title *Counter-poison*, &c *. He does not give us more than the first word of the title; but as Ainsworth was the author of a book against Sprint, Bernard, and Crawshaw, written with this intention, and with the same title, it is possible that he was one of the original Brownists who went into exile, or at least that he was of this profession before their departure from England. However this be, we know certainly from the correspondence with Junius, professor of divinity at Leyden, which is preserved by Limborch, that he was in Holland in 1596 †. I have no lights to ascertain the time of his continuance in Holland, or of his death, nor any particulars of moment concerning him during his residence there. Hoornbeck relates that he made a voyage to Ireland from Amsterdam, and left there some disciples ‡, and in this he is followed by Neal: but I have neither been able to discover their authority for this, nor have I observed any hint concerning it in his own books, or in those of any of the other Brownists.

His

* Hist. Purit. vol. 1. p. 397.
 Præstant. et Erud. p. 74. ep. 38.
 controversiarum, p. 740.

† Epist. Viror.
 ‡ Summa con-

His external circumstances at Amsterdam, like those of the church in general, were very abject: He is said to have been Porter there to a bookseller, who first of all discovered his skill in the Hebrew language and made it known to his countrymen*. The report of Roger Williams, the founder of Providence plantation in N. England, in whose testimony we have reason to confide, is that "he lived there upon ninepence a week and some boiled roots†." Their own account indeed is that, "they were almost consumed with deep poverty—loaded with reproaches—despised and afflicted by all‡." These trying straits however do not seem to have produced in him either indolence or discontent, effects of such circumstances usually perceived in the tempers of men, when unsupported by the faith and consolations of God. All his works with which we are acquainted were written during this period; many of them the evident fruit of great reading and thought. And his

* I mention this only on the authority of a manuscript note in an edition of his annotations in my possession.—It is written by an unknown hand.

† Cotton's reply to Williams, *ad finem* of the bloody Tenet washed, p. 119.

‡ Misereatur te ecclesiæ nostræ hic exulantis; probris ubique adfectæ; profunda inopia fere exesæ; pene ab omnibus spretæ et afflictæ; adversus quam denique Satan extrema quæque, modis omnibus, jam diu molitus est.—*Epist. Fratrum Angl. F. Junio, apud Epist. Præstant. et Erudit. &c.*

his demeanour, during the debates among themselves, hath received strong testimonies from the eye-witnesses of it, as mild and pacific.

Banished merely for conscience sake, by the rulers of their own land, this harmless people might have expected a quiet refuge, if not a hospitable reception in a country but just emerged from civil and religious oppression, and reformed on a different plan from that of Henry and Elisabeth. But the Dutch regarded them with a jealous eye; and they seem to have been screened from persecution chiefly by their own insignificance, and by the contempt in which they were held.

It would appear that they had as little conception that persons could reasonably scruple the confession and the order of the Netherland Church; as Whitgift and Bancroft had that there could be any worthy and rational dissenters from the Church of England. The clergy of Amsterdam with a man of no less eminence at their head than James Arminius, judged that they ought to petition the magistrate for leave to hold their public assemblies for the worship of God; and informed against them in such a way, as might have rendered them the objects of their suspicion*. But the civil power, commonly in every state, more friendly to toleration than the ecclesiastic, does not seem to have oppressed them. Reports however concerning them from England, of a very unfavourable kind, were generally circulated; and the Dutch clergy, who had
received

* *Epist. Viror. &c. p. 74. 79.*

received letters containing these reports, would not even allow them to be seen by the persons whom they injured, who wished for an opportunity to refute them. They presented to them their confession of faith, both in the Dutch and Latin languages, but they would not read it. They wished to lay before them the disagreement of the sentiments and order of their church with the scriptures, which they reduced to ten principal heads; but, having held concerning this some little conversation, and having perceived their aim, they refused again to give them audience. They seem evidently, to have considered them in the same light, in which serious and consistent dissenters from the religious profession of the majority will ever be viewed, as a set of discontented, factious, and conceited men, with whom it would be safest for them to have no connection.

Probably too, the late obligations of their commonwealth to the Queen of England, and their remaining dependence upon her, together with the opinion, which their conduct a little afterwards in the synod of Dort, shews them to have entertained with regard to the concern of crowned heads as such, in the settlement of religion, were the causes of this. However this be, it is certain that Ainsworth and his brethren met with the same reception from all parties among them.

Besides their application to the ministers of the French and Dutch churches at Amsterdam, they wrote also several letters to Francis Junius professor of divinity at Leyden, the colleague

of Tremellius in the Latin translation of the Old Testament, but with as little success as the other.

He satisfied himself with the report of the Amsterdam clergy; and, while he gave them good words, listened as little as they to the complaints and requests which they urged in the most manly, yet the most respectful and melting language*.

The name of Ainsworth stands immediately after that of Francis Johnson in the subscription of these letters; and neither the argument nor the language of them are unworthy of his abilities.

The first work, and one connected with this correspondence, in which we know him to have been engaged, was the publication of the confession of their faith in Latin, which had been printed before in the English language. Both Neal, and the compiler of the *Biographia*, seem mistaken here in dates†. They speak of his being engaged in the year 1602, together with Francis Johnson, in drawing up this confession; but this edition to which they refer appeared in 1604‡, and there were other editions of it before this. The Latin edition appeared in 1598, and was dedicated to the universities of Leyden, St Andrews, Heidleberg, Geneva, and the other seminaries of Holland, Scotland, Germany, and France§. Whether or not Ainsworth had any hand in the original composition, is uncertain:

* *Epist. &c.* p. 77.
Article AINSWORTH.

† *Purit.* vol. 2. p. 49. *Biog.*

‡ *Apud* *Apology* and de-

fence, &c. § *Epist. Viror. &c.* p. 65.

uncertain: Probably, as Neal and the compiler of the *Biographia* report him to have flourished in 1590 among the Brownists, this must have been the case. As he is a subscriber to the Latin edition, and as we know more of his literature than of that of any other of the Brownists, we may conjecture him to have been the translator. In drawing up this confession at first, and in publishing the several editions of it, they did not intend to erect a standard, by which their own future faith, or that of succeeding ages was to be regulated: He who used to say that "He would not justify all the words of another man, nor yet his own *," could not consistently engage in this business, for the same purpose which councils and synods have had in view, while compiling tests of orthodoxy for other ages and nations. And the rest were like minded with Ainsworth: "I charge you," said the excellent Robinson to that part of his congregation which was about to sail for America; "I charge you, before God and his blessed angels, that you follow me no further than you see me follow Christ. If God reveal any thing to you by any instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry: for I am very confident, that the Lord has yet more truth to break out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and

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* Robinson's *Justif.* p. 84.

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“ will go no further than the instruments of
 “ their reformation. The Lutherans cannot
 “ be drawn to go beyond what Luther saw :—
 “ whatever part of his will our good God has
 “ revealed to Calvin, they will rather die than
 “ embrace it ;—and the Calvinists you see
 “ stick fast where that great man of God left
 “ them *.”

Experience indeed has shewn the utter inefficacy of such means, and of all other of man's devising, for the preservation of his truth. Their tendency on the contrary to corrupt it—to stint the progress of Christian knowledge—to promote implicit faith, oppression, and hypocrisy, are abundantly evident to every person, who bestows impartial attention upon the subject. The Brownists, and Ainsworth in particular, were well aware of this : Their purpose in this publication was simply to exhibit their present belief ; and thus to commend themselves by the manifestation of the truth to the consciences of all men. With this view their confession was first of all humbly submitted to the examination of Queen Elizabeth and the hierarchy she had established—with this view the reformed universities were addressed to consider it—and finally, it was laid before K. James I. along with several addresses presented from these his exiled subjects, in a performance intitled, “ An Apology or Defence of such true Christians as are commonly, but unjustly, called Brownists, &c.” to refute the calumnies and imputations

* Neal's New England, vol. i. p. 84.

tions with which they had been loaded by certain members of the university of Oxford. It consists of forty-five articles; and those who wish to be informed of the particulars of their belief, chiefly as it differed from the profession of others, will find here an explicit declaration of it, supported by the authority of the word of God. Copies of it are to be found in the libraries of the University, and of the faculty of advocates at Edinburgh.

The next subject connected with the history of Ainsworth is a very unpleasant one: for what is more so than divisions and disputes among Christians? What more disgraceful to their profession, or more likely to render their good evil spoken of? Professors who have known least of the sweets of union and of the comforts of love, or of that zeal with which the body of Christ is called with one heart and one soul, to strive for the faith of the gospel, the only religious unity approved by God, are here the most forward to triumph, over those who talk so much of a pure church and of brotherly love, but among whom so little of either appears. They are fond of improving these circumstances, as a decisive argument against the frame of such churches. They plead, upon this ground, against Christians coming out and encountering such heart-breaking contentions, and urge them rather to continue in a situation confessedly corrupt, and which may be proved originally, essentially, and unchangeably such, where they cannot enjoy the privileges, nor perform the duties of social religion;

on; and which most of them do not even profess to defend from the word of God *.

But if such persons were calm and dispassionate, there are things worthy their consideration, which might lead them to think such conclusions from these premises, to be ill-founded.

Division, it is well known, may subsist as really when it doth not as when it doth appear.

Semblance of outward union, often covers real coldness and disgust; and ecclesiastical constitutions of a kind different from these, do indeed preserve this semblance and conceal from a stranger, what every one besides may easily perceive.

How shall these divide who were never united? What departure from the faith—what violation of the law of God, shall disturb that connection which hath the name of religious, but which, far from being the effect of the truth, is formed merely by the accidents of birth, neighbourhood, and education; or arises only from habit, or even from regard to reputation or to interest? Such union as this the principles of the Brownist churches do indeed tend to destroy; but did not Jesus himself in this very view, say, “That he came
“ not

* There may be a true church of God though abounding for the present in sin and iniquity; Another assembly may be no true church though less impiety be to be found in it. Jeremiah complained that the iniquity of his people (Lam. iv. 6.) was greater than the sin of Sodom. And Ezekiel xvi. 46. 47. 51. 52. affirms, that Jerusalem was more corrupt than Sodom and Samaria.—*Robinson's Justif.* p. 81. 82.

“not on earth to send peace but division?*” and what conclusion can be drawn from this against these persons, which does not affect him also? It must, however, be confessed, that besides this, there are circumstances in the constitution of these churches, which human degeneracy, perverting the most valuable gifts, and the most sacred truths and ordinances of God, is ready to corrupt and to abuse, and often doth so in a manner too plain and evident. But did the Apostle reason against the law of God, because sin taking occasion by the commandment worked in him all manner of concupiscence? No, said he “The law is holy, “and the commandment holy, just, and good; “but I am carnal, sold under sin.”

Mistakes concerning religion, especially when joined with a temper naturally rash or dogmatical, are indeed much more ready to breed debating among such, who notwithstanding these mistakes, and this temper, highly prize the whole word of God, than among others who regard a great part of it with indifference. The knowledge of the scriptures, which

* Luke xii. 51.—It may not be improper for persons to whom this objection occurs, to read the following extract from Mr Robinson's Reply to Bernard “Indeed no “man can challenge M. B. and his church for any such “rash excommunications: They are very moderate this “way; and can bear in communion with them any “graceless person whatever till his dying day; and then “commit full charitably the body of their deceased brother to the grave with devout prayer for his joyful resurrection; so charitable are they both to the living “and the dead!”

which in churches, Christians obtain so much sooner, and to a greater extent, than in any other way, the duty and the opportunities of making use of this, in conference with one another, and in exhortations in their assemblies *, are but too apt to puff them up with pride, through which above all other things cometh contention, disputatiousness, and a captious disposition to quibble about words.

But is it *good*, therefore, *that the soul should be without knowledge* †? or should Christians on account of this abuse of it be detained in the state of childhood, rather than be brought forward to the maturity of men in the understanding of divine truth ‡?—The watchfulness also over one another, as well as over themselves, which they are called to maintain—the admonitions, reproofs, and even the severer discipline § in which all are concerned, either in administering or enduring it, are through the corruption of the heart, ready to degenerate into censoriousness and cavilling on the one hand, and on the other to produce anger,

* Heb. x. 25.

† Prov. xix. 2.—

I believe there are many in the world however, who are of one mind with Sir William Berkeley, a governor of Virginia in Charles II's time: "I thank God, said he, there are no free schools nor printing among us, and I hope we shall not have them among us these hundred years: for learning has brought disobedience and heresy, and sects into the world, and libels against the best of governments, and printing has divulged them." Vide *Gordon's Hist. of America*, v. 1. p. 64. 65. ‡ 1 Cor. xiv. 20.

§ Col. iii. 16. 2 Thess. iii. 14. 15. James v. 19. &c.

anger, hatred, and malice. But are we therefore to neglect the duty of looking diligently lest any man fail of the grace of God *? are we not to turn away from those who having a form of godliness yet deny the power of it †? or are Christians to suffer among them in religious fellowship any wicked persons ‡?

When once these evil passions have been kindled, by a spark ever so small, how much is there in the heart, to feed the flame, and to keep it alive!

All this may be said, were a church a company of none other but real Christians; but, when we take into account that this never has been nor can be the case §—that ungodly men, deceiving themselves or deceivers of others, must be expected to creep into the purest churches, and to remain in them ||, whom he only who searches the heart can discern ¶, the divisions and controversies caused by churches should neither give us offence nor surprise.—When we read the acts and epistles, or even the history of the disciples during the life of Jesus, while yet without separation they frequented the synagogues of the Jews, we shall see the same events, the matter of concern and of censure, but not of offence to him and his apostles. Ecclesiastical history since these days presents indeed a different, and it may be thought in some periods, a fairer scene. When the witnesses

* Heb. xii. 15.

† 2 Tim. iii. 5.

‡ 1 Cor. v. 7—13. § 1 John ii. 18, 19.

|| Jude ver. 4. Acts xx. 28.—30. ¶ Rev. ii. 18.

nesses lay dead in the streets of the city spiritually called Sodom and Egypt *, we hear little of division and schism, and as little of any thing resembling the kingdom of Jesus Christ. The authority of man did then indeed produce complete uniformity; and this was one argument for the exercise of that authority, and against the Reformation, the principles of which tended so much to its abolition, that it did so. Nothing but this—nothing but the restoration of the perfect supremacy of the Man of sin, or perfect knowledge and perfect love, events which shall never have place upon earth, can prevent their appearance. “It is impossible “but that offences will come,” from this as from other quarters, “but wo be to that man “through whom they come†! Nor are they, however evil in themselves, to be viewed altogether in a gloomy light: like libels and tumults in a free government, which are proofs of liberty as well as of turbulence, they manifest not only the blindness and corruption of man, but the existence of inquiry, and the low state of implicit faith in churchmen. They prove, even as the present general prevalence of open atheism and infidelity in the nations of Europe, and of dishonesty and irreligion among the clergy, that the empire of the Romish antichrist, and of all its subordinate branches, is on the decline.

This is not said to excuse the contentions and debates, the rash censures of one another,

or

* Rev. xi. 8.

† Luke xvii. 1.

or the separations, of which either the Brownist churches, or others resembling them, have been guilty. More enlarged views of forbearance, and the corresponding temper—less pride—party spirit—opinionativeness—sourness—and obstinacy, assuredly prevent them, among real Christians. And more of that love which suffers long and is kind—which is not easily provoked—believing all things—hoping all things—and thinking no evil, proves a bond of union, to such as are agreed concerning righteousness, peace, and joy in the holy Spirit, and who abound in them, which differences about less matters cannot dissolve*. By those who have had no experience of churches, this may be thought to imply a sad representation of them. But these not only serve to increase our knowledge of God and of his word, but make manifest also the sinfulness of human nature, humbling as the wilderness did Israel, and proving and making us know what is in our hearts †.

To return, however, to our narrative: Three principal subjects of debate appear to have arisen among the Brownist churches, and to have engaged the attention of Ainsworth. In one of these Francis Johnson, the colleague of Ainsworth and he appeared on one side; Johnson's father and his brother George on the other. In the next, Francis Johnson and Ainsworth appear to have been the principal parties against each other. The last took place between John Smyth,

* Col. iii. 14. Eph. iv. 1. 2. 3. &c. Philipp. iii. throughout. Rom. xv. 1. 2. &c.

† Deut. viii. 2. 16.

Smyth, who had been a clergyman in England, and was afterwards a member, if not a pastor, of the exiled church at Amsterdam, and that church, a few excepted who separated from it together with him.

On the subjects of all these differences Ainsworth employed his pen, I do not say, in every one of them, without error, but still as far as I can judge, with worthy and pacific intentions. I regret very much that I have been unable to procure any of these books, one only excepted; but by the kindness of a gentleman I mentioned in the advertisement, I have received some extracts from them, and two publications respecting Smyth's affairs, by Robinson and Clifton, lying before me, I think I can state somewhat respecting these, more exact, than will be met with in the accounts of historians.

The first of these controversies, arose from a difference between the two brothers, Francis and George Johnson, concerning the marriage of the former to a widow, whom his brother George and his father thought an improper match for him; especially in his circumstances at that time of imprisonment and persecution for the truth. George represents her as addicted to luxurious living, excess of finery in dress, and a lover of ease. Francis, however, notwithstanding his remonstrances, and those of his father, married the widow, who possessed a competent fortune for those times. This occasioned various admonitions and reproofs by the brethren and the elders of the church; and produced also an increase of his sufferings

sufferings from the hierarchy, because the marriage was not celebrated according to their superstitious forms. Frequent disputes took place from 1594, the time of the marriage, for several years. They seem not to have ceased even in 1603, the date of the book in which George Johnson gives an account of the affair. About 1598 or 1599 George Johnson, his father, and some members of the church who adhered to him, were put away on account of their behaviour in this matter. The greater number, and among the rest Ainsworth, took part with Francis the pastor.

This is not the place to relate or to vindicate either the conduct of Francis and the majority of the church, or that of the others. Much reproach has been cast upon the whole body on account of this affair. The excommunication of a brother, and of an aged Father, appears to most men harsh and unnatural: but the grounds, the circumstances, and the ends of it should first of all be examined, before those concerned are condemned in the lump. Perhaps the general voice only censures that which God hath recorded with approbation. See Deut. xxxiii. 9. Perhaps the will of God was preferred by them, as he requires it should be, to the dictates of natural affection, Deut. xiii. 6. Matth. x. 37. Perhaps they regarded more the spiritual welfare than the present ease of their friends. Ainsworth is often introduced in the original accounts of the affair, but not in a manner which does him discredit. George Johnson indeed says that he

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privately

privately censured the spirit of the pastor, but would not reprove him. It may be so, for such scenes discover evil in the hearts, and in the lives of men, otherwise latent. We have as little, however, to support this accusation as to refute it. When I compare together the accounts of it given by Ainsworth, and by Robinson, a man who appears to me to have possessed a very high degree both of candour and of judgement, I am rather disposed to doubt the narrative of Johnson: Ainsworth says that George Johnson and his father were cast out "for lying, slandering, and contention *." Robinson's account is as follows: "True it is that George Johnson, together with his father taking his part, were excommunicated by the Church, for contention arising, at first upon no great occasion; whereupon many bitter and reproachful terms were uttered both in word and writing, George becoming a disgraceful libeller †." These controversies seem to have been very painful to Ainsworth: they led him to speak of laying down his office as Teacher of the Church. George Johnson indeed represents this rather as a feint to prove and to secure their affections, than as his serious intention. But in this he writes the usual language of causeless and uncharitable jealousy: The temper and the character of Ainsworth do not confirm it. Neal confounds this unhappy controversy with

* Ainsworth's Counterpoyson, &c. p. 507

† Robinson's Justif. p. 55.

with another which succeeded, but was altogether distinct from it, between Francis Johnson and Ainsworth *. Ainsworth gave an account of this affair, in a book with the following title: *An Animadversion to Mr Richard Clifton's Advertisement, who, under pretence of answering Chr. Laune's Book, hath published another man's private Letter, with Mr Francis Johnson's Answer thereto. Which letter is here justified; the answer thereto refuted; and the true causes of the lamentable breach that hath lately fallen out in the English exiled Church at Amsterdam manifested. Imprinted at Amsterdam by Giles Thorp. Anno Dom. 1613.* This book was printed ten years after that one in which George Johnson published a relation of the former affair. It is unnecessary to enter into the detail of Ainsworth's sentiments upon this subject. The account of the matter given me by my learned correspondent, is, that "Francis Johnson placed the government of the Church in the eldership alone; Ainsworth in the Church, of which the elders are a part." If we turn, however, to the 12th section of the 22d chapter of the following book *Of Communion*, we shall see how very far he is from setting aside the proper subjection, which is due, by divine commandment, from the churches of Christ, to those who have the rule over them, and who watch for their souls. Nor was Robinson, who took part with Ainsworth in this debate, less explicit upon the

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same

* Hist. Puritans, vol. 2. p. 50.

same subject: "The Papists," says he, "plant
 " the ruling power of Christ in the Pope, the
 " Protestants in the Bishops, the Puritans in
 " the Presbytery; we put it in the body of the
 " congregation, of the multitude, called the
 " Church: We profess, *however*, the bishops
 " or elders to be the only ordinary governors
 " in the Church; as in all other actions of the
 " Church's communion, so also in the censures.
 " Only we may not acknowledge them for
 " lords over God's heritage, controuling all,
 " but to be controuled by none; much less es-
 " sential unto the Church, as though it could
 " not be without them; least of all the Church
 " itself, as some expound Matthew xviii. 17.
 " We hold the eldership as other ordinances
 " given unto the church for her service; and
 " so the elders or officers, the servants and mi-
 " nisters of the church under Christ, as the
 " scriptures expressly affirm*." Mr Robin-
 son added to Ainsworth's book some reasoning
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* Neal, and most other writers give a very unfair view of their sentiments on this head, as if the whole power of the church was in the brotherhood: vide *vol. 1. p. 296. Purit. N. England, v. 1. p. 65.* ——— Indeed this is not surprising, for with this imputation all congregations of the same kind have been loaded by their adversaries. There are, however, very few of them who do not stedfastly maintain the exclusive right of bishops and pastors to rule, in the scriptural sense of that word, although they hold it sinful to invest them with any power to make other laws than those which God hath enacted, and bound upon the consciences of all his people; and in the execution of these laws the whole church must be present and express their willing consent.

of his own, in defence of Ainsworth's principles, and the testimony of the elders of the Church at Leyden, signed by him and by William Brewster, that undaunted and excellent man, who afterwards went at the head of one part of the congregation, and made the first permanent settlement of English America, at New Plymouth *. This testimony not only condemns Johnson and justifies Ainsworth, but also highly extols his moderation and his prudence. The account of Neal, and of the Biographia, and indeed the general one is, that Johnson, on account of this difference, excommunicated Ainsworth and his half of the Church, and that they returned them the same compliment †. There seems no foundation for the latter part of this story: it rather appears that Neal, however distrustful of the reports of Principal Baillie concerning Puritans of his own class, copies the words in which that unfair and

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acrimonious

* The persons who settled the first colony at Plymouth in New England, in 1620, are to be distinguished from another body who came over at different times, between 1624 and 1633, &c. It was the latter who planted the province of Massachusetts's bay, which, by a posterior constitution, now includes the other. The former were of the Brownist sentiments, and perfectly understood the distinction between the kingdom of Jesus and the kingdoms of this world. The latter, confounding these, endeavoured to rear a Christian civil theocracy in that wilderness; trampled on the laws of God and the rights of conscience; admitted into their body politic none other but the members of their churches; and punished by fines, imprisonment, banishment, and death, whatever they deemed to be schism, heresy, or irreligion.

† Purit. vol. 2. p. 50.

acrimonious writer relates his account of these men, against whom they were both equally prejudiced *. But Mr John Cotton of New England, who was far enough from Brownist sentiments, who was the contemporary of Ainsworth and of Johnson, and who lived in the midst of many who had been concerned in the business, writes thus of it, in his reply to Baillie :
 “ Mr Ainsworth and his company did not ex-
 “ communicate Johnson and his party ; but
 “ only withdrew from them, when they could
 “ live no longer peaceably †.” I understand this account to imply, that Ainsworth and his company only withdrew and worshipped by themselves, after Johnson and those with him had denied them communion. Johnson is said after this, to have proposed that Ainsworth, and those who adhered to him should remove to Leyden. Probably as they were like-minded with the Church there, under the oversight of Robinson and Brewster, he judged that this might induce them to leave his neighbourhood. But being unable to support themselves there, they remained at Amsterdam, and continued to assemble as a separate church, unconnected with Johnson’s. This gave occasion to a new addition to be made to their nickname, being thenceforth distinguished as Franciscan Brownists, and Ainsworthian Brownists ‡. The Franciscans were the ancient Church, perhaps
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* Baillie’s Dissuasive, p. 15.
 of the Congregational Churches, p. 6.
 of Defence, &c. p. 33.

† Cotton’s Way
 ‡ Shield

as containing a greater number than the other of the original separatists from the national church. Johnson, after this, probably tired with his residence in their vicinity, is said to have removed to Embden where he died *. Some obscurity, however, hangs over this part of the story, which I have not lights to dispel; for the ancient Brownist church seems still to have continued at Amsterdam. At least John Canne, the author of the well known references in the margin of the Bible, writes himself, Pastor of the Ancient English Church at Amsterdam, in 1632, and in 1634†. Yet this John Canne

* Baillie's Dissuasive, p. 15. Neal's Purit. v. 2. p. 50.

† In the title of his books on the Necessity of Separation, and Way to Peace.——This John Canne seems to have been the author of three sets of notes on the Bible, which accompanied three different editions of it.—One of these was printed by him at Amsterdam, A. D. 1647, which I have seen. The title page bears that “Here are added to the former notes in the margin, many Hebraisms, diversitie of readings, with consonancie of parallel scriptures, taken out of the last annotations, and all set in due order and place.” This is followed by a dedication “To the Right Honourable Lords and Commons assembled in the High Court of Parliament.” Another of these, which is the best known, and has been very often reprinted, is said by Lewis, in his History of the English Translations of the Bible, p. 342. to have been also printed at Amsterdam, A. D. 1664. To the title of this is added, “With marginal Notes, shewing Scripture to be the best Interpreter of Scripture.” There follows a preface to the reader: In this preface, as well as in the dedication of the other edition, he makes mention of an edition, with larger annotations, which he proposed to publish: “A work in which he had
“ spent

Canne is said to have succeeded Ainsworth in the eldership at Amsterdam *. I am, however, much inclined to suspect the accuracy of this account; for Ainsworth was the *teacher*, not the *pastor* of the church, denominations of office which seem to have been preserved distinct among them.

I have taken notice, in this place, of these debates between Ainsworth and the Johnsons, because they relate to the same persons; altho' before this latter division, a schism had taken place in their church, headed by John Smyth, and occasioned by his opinions. This man seems to have had a benefice at Gainsborough, in Lincolnshire; at least, he lived there when he was a Brownist, and spent nine months in examining before he separated. In that county, and in the borders of Nottinghamshire and Yorkshire, the principles of the separation made
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"spent many years; and which, he says, would still
"require time and care." I have never been able to obtain information whether this was published. It is certain, from the preface to the edition of 1647, that there must have been an edition of the other before it was published, which Lewis did not know. The former contains fewer parallel places, but more Hebraisms, Hellenisms, and various readings than the latter. Indeed it is to be regretted, that the later editions of this, though printed in the name of Canne, have the margin crowded with so many references, besides his, that the reader is perplexed instead of being instructed by them. *His* references are exceedingly apposite and judicious. A good edition of the Bible, with the margin of 1647, is a desideratum; the printing of which would, I am persuaded, reward any correct and elegant workman.

* Neal's Hist. Puritans, vol. 2. p. 50.

an extensive impression *. Two churches of them were gathered, in one of which Mr Smyth presided; in the other, Mr Robinson and Mr Clifton, &c. Being harrassed by the High Commission Court, they removed to Holland. Smyth and his church first settled in Amsterdam, A. D. 1606. Robinson, with his congregation, afterwards followed them, in 1608, to the same place, having encountered great hazards in their passage at sea, as well as at their embarkation †. Finding Smyth and his church engaged in controversy with the Brownist church who had formerly fixed there, and unwilling to take part in it, they removed to Leyden after a year's residence in Amsterdam.

The subjects of these controversies, in which Ainsworth took an active concern, were first; certain opinions very similar to those afterwards espoused by Arminius; a system, which having its source in the notions and inclinations natural to fallen man, was of early origin, is ever rising up in different shapes, and is maintained by many who never heard of the Dutch and English theologians, who have spread its fame, and upheld it in the world. Smyth maintained the doctrines of free will and universal redemption; he opposed the divine predestination of individuals to salvation and eternal life; he affirmed that men were not made sinners by the disobedience of Adam, and treated as guilty on that account; and that believers might fall
from

* Neal's N. England, vol. 1. p. 75.

† Prince's Chronology, p. 4. 5. 19. 20. 23. 24. 26. &c.

from the grace which would have saved them if they had continued in it. The most particular account of his opinions which I have met with, may be seen in the appendix to the first and second volumes of Crosby's History of the English Baptists: It appears from these papers, that he also held several absurd and enthusiastic whims, seldom united with his other opinions, and unlike a man thought so intelligent, as to receive the file of one of the grandees of the separation*. Such were the notions, that translations of the scriptures were read with as little ground in the church, as any homilies or prayers of human composition—that singing any set words or verses to the praise of God, was without any proper authority—that flight in time of persecution was unlawful—that the new creature needed not the support of scriptures and ordinances, but is above them—that perfection is attainable in the present life, &c.

Besides these differences, however, from the other Brownists, Mr Smyth disagreed with them

* Crosby, vol. i. p. 91.

It should seem, that the company that adhered to Smyth, went further lengths after his death, in the same views; which indeed, in all such cases, the scriptures teach us to expect, 2 Tim. iii. 13. Ainsworth in his *Censure*, &c. imputes to them sentiments still more unscriptural than those which are to be found in either of these papers preserved by Crosby. His book was an answer to a later performance, published by them, entitled, "A discourse of what God hath predestinated concerning man: as also an answer to John Robinson, 8vo. 1620; by the servants of Christ, falsely called the Anabaptists.

them respecting the ordinance of baptism:—The Brownists, it has been already said, denied the Church of England to be a true church—its ministers to be truly commissioned of God, or its ordinances to be dispensed according to his mind. They excepted, however, one of these from the rest; and while repeating the election and ordination of their pastors and teachers, they never thought of repeating the baptism they had received from them. Their inconsistency in this, appears to have struck their contemporaries, and their reasoning in reply to them was extremely curious: They compared the baptism of the church of England to the vessels of Solomon's temple, “which, though carried to Babylon, and used (as they expressed it) for Belshazzar's quaffing-bowls, still remained holy and by right; and when brought back to Jerusalem, needed not to be new cast to fit them for holy purposes *.” But the question is not

* Robinson's Justific. p 391.

Bishop Hall, in his Apologie against the Brownists, addresses Mr Robinson thus: Either you must go forward to Anabaptism, or come back to us. All your Rabbins (he means Ainsworth) cannot answer that charge of your rebaptized brother: If we be a true church, you must return; if we be not, (as a false church is no church of God,) you must rebaptize. If our baptism be good, then is our constitution good: “Thus your own principles teach, page 58c.”

The compiler of the life of Brown in the Biographia, although he hath bestowed much greater care upon that article than on some others of the same nature, hath, by trusting to his marginal authorities, fallen into the mistake

not, whether the Lord's people, restored from their bondage in Babylon, might, after their return to their own land, make use of these in the worship of God; but, whether these vessels were to be used by them for holy purposes, while they were in Babylon, or if they had reason to conclude that the offering presented in them would be pure and accepted of Jehovah. Their use, according to the law, was confined to the temple, just as the ordinances, in which his churches have fellowship, are confined to these. And they were sanctified and cleansed after their return from Babylon, and before they were employed in the service of God *. The Brownists had been baptised, as they judged, in Babylon, and not after their release from it; and by those very persons whom they considered as the instruments of their captivity. There was here then no analogy; and it required less acuteness than Smyth possessed, to perceive the fallacy of the argument †.

But

take of writing that the Brownists rebaptized those who came over to them from the National Church. The Donatists, with whom they are justly compared, were certainly more consistent. *Vide Biog. Brit. vol. 2. p. 620. Note Col. 1. Dr Kippis's Edit.*

* Heb. ix. 22. Neh. xiii. 9.

† This language, if I am not misinformed, is used by the Independents of Scotland, who come nearer in most things to the views and practices of the Brownists, than any other religious professors of modern times. They are said to use it for the same purpose as the Brownists, viz. to vindicate the baptism of the Church of Scotland, although their language concerning that Church, is fully

instituted for those alone who appeared to believe in Jesus Christ. It is truly surprizing, that the opposite practice, so repugnant to the genius of the kingdom of Christ, and so destitute of all support from the word of God, whether in the way of precept or example, expressed or implied, should have been defended and retained by so many, who inot her things have cast off the yoke of Antichrist. Perhaps this has been owing, in a great degree, to the errors of a more serious nature, both affecting doctrine and practice, and to the misconduct, of many of the Baptists. The opinions of Smyth already mentioned—his strange unscriptural conduct in baptising himself without call or example, from which he has been stiled a *Se-Baptist*, and the bitter intemperate zeal he shewed in maintaining his errors, and in abusing his brethren, must have had no small influence in blinding their minds respecting that part of the truth, which he appears to me to have maintained.

There arose upon him a whole host of opponents; Johnson, Robinson, Clifton, and Ainsworth were the chief of them. The controversy seems to have begun at the time of his first residence at Amsterdam, in 1606. It was too hot for the gentle spirit of Robinson in 1608. Smyth died in 1610, but his opinions were still professed and defended by his adherents, who removed to England soon after his death; and became,

“pe non tantum a sacra scriptura, sed a *subrum theologorum sententiis* plurimum distat.” With how much greater justice may this be said now!

became, as is not improbably conjectured, the first of those called *General Baptists* in that country. He published several books on these subjects: viz. "Parallels and Censures, &c." "The Character of the Beast." "The Differences of the Churches of the Separation, &c." Ainsworth seems to have come the first into the field as his antagonist, in a book entitled, "A Defence of the Holy Scriptures, Worship, and Ministry, used in the Christian Churches separated from Antichrist, against the Challenges, Cavils, and Contradictions of M. Smyth, in his Book entitled, "The Differences of the Churches of the Separation." Hereunto are annexed, "a few animadversions upon some of M. Smyth's censures, in his answer made to M. Bernard; by Henry Ainsworth, Teacher of the English exiled Church at Amsterdam. Imprinted at Amsterdam, by Giles Thorp, 1609." Besides this, there was also published a posthumous discourse of his upon the same subject, in 1623, which was again reprinted in 1644, entitled, "A Seasonable Discourse; or, a Censure upon a Dialogue of the Anabaptists, entitled, A Description of what God hath predestinated concerning Man."

I have not been able to procure even a sight of the former of these publications: I have seen the latter; and could not help remarking while I perused it, how very unfitly a defence of the doctrines of grace, is combined with a defence of the baptism of infants.

It will not be thought necessary that I should give an analysis of this work: suffice it to say, that he hath argued the matter with as much ingenuity as any one, who, with the further reasonings of more than a century and a half, hath since appeared in the same cause *. He has proved successfully against Smyth, that salvation arises from the free undeserved favour of God:—That it is not of works—nor from the will of man—and depends not upon birth, or blood, nor upon any thing within or without the creature. He has laboured also to shew, that the infants of believers are born in covenant with God †; are holy, in consequence of connection with their parents—and may even be styled believers and disciples.

He has proved, from the word of God, that none shall be able to pluck the redeemed from
his

* The most able defender of infant baptism, with whose works I am acquainted, Mr Joseph Hallet, seems to have made use both of the arguments and language of Ainsworth, in his *Scripture Doctrine of Circumcision and Baptism*.

† Those who defend infant baptism, represent the opposite sentiment as unmerciful, and discouraging our hopes concerning the salvation of such as die in infancy. Blind and erring mortals should beware of encroaching on the province of that God, who dispenses his grace according to his own most just and holy will; and who, though infinite in mercy, spared *not any* of the angels that sinned. But the truth is, that Baptists in general do not judge this mercy to be limited to the children of such as believe the gospel, even as the declaration of Jesus, that "Of such is the kingdom of heaven," doth not merely regard such.—I have lived, however, to see men far wiser than that which is written upon both sides of the subject.

his hand—that God is faithful, by whom they are confirmed to the end; and thus they shall never perish—that of all, without exception, whom the Father gave to the Son, he should lose nothing, but that he should raise it up at the last day.—At same time he allows, that there is no grace promised, nor provided to keep the infants of believers when they become adult, in that state represented and sealed in baptism *—that they may, and that many of them do, fall away from this, and are lost forever.

To uphold this fabric, he hath blended the different parts of the covenant made with Abraham, as if its temporal and spiritual promises had been inseparable—he hath confounded the two seeds, *i. e.* Isaac's natural descendents, and Christ with his people, to whom each of these promises was distinctly made—and he hath set forth circumcision, as if it had been intended to exhibit and to confirm to all the natural descendents of Abraham in the line of Isaac, the same spiritual blessings of which it was a sign solely and peculiarly to himself, Rom. iv. 11.—The covenant of grace, in consequence of this, is thrown into the shade; and in vain shall we consult this performance, however excellent
d 3
in

* There are some, however, among the followers of Mr Glas, (I use this expression to distinguish, not to reproach) who judge, that the parents of those children who die in unbelief, have grounds to suspect their own faith, because they have not faithful children. Vide *the Nature and Government of the Christian Church*, by John Barnard, p. 123.

in many respects, to learn the true doctrine of the scriptures concerning it*.

However justly, in the first part of this treatise, Ainsworth hath set forth the nature and the origin of holiness, his views of baptism lay him under the necessity of speaking obscurely concerning the righteousness of the law and of faith, in those points of opposition in which they are stated by the Apostle in the epistle to the Romans. Indeed he appears to have been perverted by them, in his views of that first covenant which God made with the nation of Israel; which he doth not clearly describe as another, prior and inferior to that second and better covenant, which God hath in these last days made with the holy nation redeemed by the blood of his Son, through him as Mediator, See Heb. viii. and ix.

The declaration of the Apostle, 1 Cor vii. 14. that the children of one believing parent are holy, although the other believe not, he doth not consider as containing a truth of the same import with his preceding declaration, to confirm which it is introduced, *viz.* that even the *unbelieving* wife, or husband, are sanctified in like manner, just as their conjugal cohabitation, and all their lawful enjoyments are also set forth †.

He

* Those who wish to see the distinction between the two covenants, illustrated with extreme perspicuity, may be referred to the two first of *Dr Erskine's theological Dissertations*.

† Heb. xiii. 4. 1 Tim. iv. 3. 4. 5. 1 Cor. x. 30. 3

He maintains, that Christ's commission to his apostles to baptise, includes a commission to baptise the infants of a believer, because these infants have a concern in this gospel, and are saved by it. But he does not plead for their partaking on this account of the Lord's supper, though its relation to the gospel be as close; nor for their being taught to observe all other things which he enjoined the apostles to bind upon the consciences of disciples. In fine, although his argument consists of many subordinate parts, and contains almost every thing now alledged by the ablest advocates in the same cause; the chief branches of it have their refutation delivered in the same book; not, indeed, with the intention, or in the opinion of its author. Nor is this a circumstance, however strange in itself, which needs to surprise us, as if it were singular. It hath been shewn at great length, that there is no argument which hath been urged in defence of the baptism of infants, which some one or other of its defendants hath not overthrown; and no objection against it, which, in the writings of some one or other of its friends, hath not been supported and maintained*.

But that I may avoid reflections, too general in their nature, let it be observed, that this work of Ainsworth, besides the other replies of Robinson, Clifton, and Jessop, to Smyth and his

* See *Pædo-Baptism examined; on the Principles, Reasonings, and Concessions of the most learned Pædo-Baptists*, by Abraham Booth, in 2 vol. 2d edit.

his company, makes it manifest, that the account which Baillie has given of him, and of the Brownists, and which he intended as very unfavourable to them, is exceedingly ill-founded: He represents the whole Brownists (in his phrase) as Anabaptists; or, at least, “as turning into such as readily as snow and ice dissolve into water*.” All the great doctrines, indeed, and duties in the word of God, as well as the contrary errors and sins, imply and infer one another; but persons may yet be informed concerning some of these, while ignorant of others. And the necessary consequences of opinions, though these may afford a very good argument against them, are not to be charged on persons who hold these opinions, while they do not perceive, or openly disavow them. Men, in general, saw further into the Brownist sentiments than they themselves did; for it seems certain, that no man can hold consistently the doctrine of the spirituality of Christ’s kingdom, and of the sovereignty of his grace in forming it, who does not also hold that all its subjects must appear to be born from above, and that none are included in it in this world, in consequence of exterior and involuntary circumstances, such as their birth and connexion with their earthly parents†.

We

* Dissuasive, &c. p. 30.

† If I were writing an account of the Brownists, and not merely of Ainsworth, it would be proper to mention other opinions of Smyth, in the refutation of which our author was not concerned; but which was executed with

great

We are not to suppose that Ainsworth was so engrossed with these disputes among his brethren, as to neglect the common cause of their separation from the religion of their country; or the rising errors of his day, though of a different nature; or the far more important task of studying and illustrating the scriptures; of unfolding and defending their doctrines without any controversial view. On account of the similarity of subject, we have not regarded the order of time in relating some of the preceding matters, that the whole might be properly assorted. But between the first and second of those controversies, *i. e.* in 1608, he published at Amsterdam "A Refutation of H. N. his epistle to the daughters of Warwick," 4to.—This is not in the list of his works in the *Biographia Britannica*, but it stands in the catalogue of the Bodleian library at Oxford; and it is also referred to by Mr Samuel Rutherford in the *Survey of the spiritual Antichrist*, p. 55. and

great ability, and in an excellent spirit, by his friend Mr Robinson. One of the chief of these was, his judging, that separation from Christians in the National Church, should be enforced in a much more rigid manner than even the Brownist Churches approved or practised. He not only considered all public communion in the Established, or in the Puritanical worship, to be unlawful, as they also did, but set also on the same footing every kind of private communion, in prayer—religious conversation—giving or receiving, &c. with all persons who had not light to separate, however scriptural their profession and their practice might be in other respects. He seems in this to have been nearly of the same sentiments with the followers of Mr Glas in these latter times.

and by Hoornbeck, *Summa Controvers.* p. 394. By the initials H. N. is meant Henry Nicholas, the father of the family of Love, a mystical enthusiast, who had appeared about fifty years before in Holland and in Germany; and, having come over to England, had followers also in this country. At this time of day it is unnecessary to give any minute account of the sentiments of this sect: It is enough to mention, that he gave out that he was immediately commissioned by God, and had received revelations through the medium of the angel Gabriel.—There are some writers who represent the Brownists as believing themselves to be inspired, and under immediate infallible direction from heaven*. Were there nothing else to confute this and the hackneyed reproach of enthusiasm, (in which Ainsworth shares,) this publication is sufficient for the purpose. Indeed those who are fully persuaded of the divine inspiration of the scriptures, are bound to avow their belief of the doctrines contained in them, with as much confidence, as if they themselves had immediately received the revelation. But the world in general deride this assurance of faith; and imagine, that those persons think themselves infallible, who judge the prophets and apostles to be so. From this source alone, I believe, arose this representation of these men.

* Biographical Dictionary, vol. 2. p. 436.

Mosheim, vol. 2. page 211. —

In his account of the Brownists, although Dr Mosheim betrays his disaffection to primitive Christianity, he has yet given a fair account of their doctrine and practice.

men. But Ainsworth was as zealous as Chillingworth, and more consistent, in maintaining his favourite axiom: And all that refined spirituality, which, disregarding duties and ordinances, sets its votaries on the cultivation of senseless impressions, and unfruitful feelings, appeared to him the language of Satan though uttered as an angel of light.

I know not if I should place in this year 1608 the publication of his *Counter-poyson*: an edition of this performance appeared at this time, and another also in 1642; but it has been already said, that Neal mentions a book which may be suspected to be this one, as published in 1590. If this be the case, the present is but a new edition; and, indeed, as Bernard, who was a clergyman of the Church of England, at Work-sop in Nottingham-shire, published the book, to which this is a reply, in 1590: And, as Ainsworth seems as a writer, to have been no less prompt and diligent, than he was able and learned, one would rather conclude, that his book was published at a more early period, and while he remained in his native country. I am sorry that I am unable to give any account of its contents, besides what appears in the following title of it: "Counter-poyson, Considerations touching the Points in difference between the godly Ministers of the Church of England, and the seduced Brethren of the Separation—Arguments that the best Assemblies of the present Church of England are true visible Churches—That the Preachers in the best Assemblies of England

By Dudley Fenner, and
not by Ainsworth. But it
was published before 1564.

“ land are true Ministers of Christ—Mr
 “ Bernard’s Book entitled, *The Separatist’s*
 “ *Schism*—Mr Crawshaw’s questions pro-
 “ pounded, in his Sermons preached at the
 “ Cross—examined and answered by H. A.—
 “ A. D. 1608.” 4to. 255 pages.

It must have been in the midst of these controversies, a circumstance which shews with how right a spirit he conducted them, that he was engaged in what I may be allowed to call his great work, namely, his “ *Annotations upon the five Books of Moses, the Psalms, and the Song of Songs.*” Every one knows, that a performance of this kind requires time, labour, patience, and a mind disengaged from passion and anxiety. If Ainsworth kept thus possession of himself, in circumstances which lead most men to lay aside the rule of their own spirits, we must pronounce him one, who to faith and knowledge, added also virtue, *i.e.* firmness of mind. His translation of the Psalms and Song with notes, were first published in 1612: His version and annotations on Genesis in 1616: On Exodus in 1617: On Leviticus in 1618: And on Numbers and Deuteronomy in 1619. These editions were in quarto; but the whole were collected in one volume folio, and reprinted at London in 1627, and again in 1639. This last edition is said to be very scarce. The writer of this article is too little acquainted with criticism, to venture on offering any character of this work as a book of literature: he will only say, that the serious student of the holy Scriptures, who cannot be put

put off with common-place thoughts, and who cannot trust in the opinions, or in the authority of former writers, without their reasons, as if these were sufficient to establish the meaning of the sacred text, will meet here with much to instruct him. The dress may not be the most alluring, but the utility of the work will amply repay those who bestow upon it proper attention. The version itself often casts light on many passages, although he discovers more precision in translating the words than the sense of them; and leaves his attentive reader sometimes to gather this for himself. It may, indeed, in many parts, be rather said to be a translation into English words than English language; and, perhaps, would be less profitable, if we did not possess a version which, had not reached him*, where the sense of Hebrew phrases, rather than their grammatical form, is, for the most part, rendered in our own idiom: but, with this, and Ainsworth's version at same time, in our hands, a person unacquainted with the Hebrew language, enjoys, in some measure, the advantages possessed by those who are masters of it. But, whatever may be said of his version, which has from all the the character of fidelity and exactness, the notes are calculated for general usefulness. He hath not drawn forth the plain parts of sacred scripture in tedious paraphrase, nor hath he poured over words and syllables with the mere
c eye

* Vide the Preface to the Book of Psalms, englished in Prose and Metre. By Henry Ainsworth, Amst. 1644.

eye of an antiquarian ; far less hath he made the divine text mottoes for systematic discourse ; but, by referring from one place of the scriptures to another—by cool enquiry into the radical sense of words, and the judicious use of other Hebrew writings—by comparing the Chaldee and Greek versions—and, above all, by directing the reader to Jesus Christ, the testimony concerning whom, is the spirit of the books of Moses, the prophets, and the psalms : he has assisted every person, disposed to search the scriptures, in the true interpretation of them. The work hath been translated into Dutch. It hath received the strongest testimonies from foreign as well as from British writers *. Succeeding critics have adopted his remarks ; and the esteem of it hath led some with more

* “ Mr Ainsworth, a man of a modest and humble spirit, diligently studious of the Hebrew text, hath not been unuseful to the Church in his exposition of the Pentateuch, especially of Moses’s rituals.” *Cotton’s Way of the Congregational Churches*, p. 6.

“ Ainsworth’s works are more valued abroad than here, insomuch that it is not easy to produce an English writer oftner quoted, or with greater testimonies of his merit, and this by the learned of all sects and opinions.” See *Biographia Britannica*, 2d Edit. and also *Dictionnaire de la Bible*, par Calmet, 4to. Geneva, vol. 1. p. 157. 169.—*Wendleri Dissert. de Lib. 24. sect. 23.*—*Theoph. Sinceri Nachrichten von alt. und. rar. Buchern.* p. 119.

“ Ainsworth on the Pentateuch is a good book, full of very valuable Jewish learning ; and his translation in many places to be preferred to others, especially in the Psalms.” *Lectures on preaching*, by Philip Doddridge, D. D. MS.

more zeal than knowledge, to seek to rescue him from what they reckoned the reproach of having been a sectary, and the author of factious writings.

About the period of the first publication of these annotations, the first edition which I have seen of the following treatise *on Communion*, made its appearance. It bears on the title page, "Reprinted in the Year 1615;" but without any printer's name or place. I have not met with the original edition. I have seen a third edition, printed at Amsterdam in 1628: And the last, of which I have any knowledge, was printed at London in 1641. No alterations appear to have been made in any of these.—The reader will judge for himself of the merit and utility of this book: Probably, as it is not an attempt upon the passions of men; or, at least, as the author endeavours to warm the heart, chiefly by opening the scriptures, it will not be popular. Yet, it is believed, that the most enlightened may find instruction, and the most lively may be stimulated by the careful perusal of it. The attentive reader will see, that the Author has not quoted passages by their sound, but has paid the most sacred regard to their connection and their sense. In short, the whole declares him to have been "mighty in the Scriptures."

The next in order of Ainsworth's works, has the following title: "The trying out of the truth, begun and prosecuted in certain letters and passages between John Aynsworth and Henry Aynsworth: the one pleading
e 2 "for,"

“ for, the other against, the present religion
 “ of the Church of Rome. The chief things
 “ here handled are, 1. Of God’s word and
 “ scriptures, whether they be a sufficient rule
 “ of our sayth. 2. Of the scriptures expound-
 “ ed by the Church, and of unwritten tradition.
 “ 3. Of the Church of Rome, whether it be
 “ the trewe Catholic Church, and her sentence
 “ to be received as the certayne truth. Pub-
 “ lished for the good of others, by E. P. in
 “ the year 1615.” 4to. 190 pages*.

The subject, as well as the date, requires us next to mention the performance reprinted in the last part of this volume. viz. *An Arrow against Idolatry, &c.* This seems to have been first printed in 1624; an edition of this date, though without the name of the place or of the printer, in small 8vo. is in the possession of Mr Robinson of Cambridge. The edition, from which it is here reprinted, bears on the title, *Nova Belgia, printed 1640.* This was the name by which the province of New York was known at that period; being first settled from Holland, and not long before it conquered by the arms of England. The chief
 object

* There is one thing which is worthy of remark in this performance, serving to shew the sort of hold, which errors when mistaken for truth, take of the minds of the children of God:—Henry contends zealously for the sacred scripture as a perfect rule of faith.—John replies: “ You believe many things not expressed in the word, as, baptizing of infants, &c.” Lett. III. p. 190. To this Henry rejoins: “ I do not believe any thing needful for my salvation which is not revealed in the holy scriptures.” Lett. III. p. 165.

object of the author is, to expose the superstition and idolatry of the Church of Rome. In prosecution, however, of this design, he traces these to their source, in the notions and inclinations natural to all men; and applies his dissuatives to every kind and degree of the same iniquity. The whole discovers great abilities in the writer: but the parallel which he has drawn between the antichristian idolatry, and that of Jeroboam, is peculiarly ingenious, and equally solid; and the pleas which he supposes him to have used in its defence, together with his replies to them, manifest no common degree of invention and judgement. When it is considered that Ainsworth wrote at a period, in which the art of composition was almost unknown, the force and eloquence of this performance shew him to have possessed very singular talents. He appears, indeed, to have excelled most of his contemporaries as much in good writing, as in the understanding of the truth.

In the year 1620, he printed another performance upon the same subject, with the following title: "Reply to the pretended Christian plea for the antichristian Church of Rome, published against Francis Johnson." Not having seen this, I can add no description of its contents. To this list might be added, "An Advertisement touching some objections against the sincerity of the Hebrew text; and the allegations of the Rabbins, in his annotations." If this were ever printed by itself, which may have been the case, as it is enumerated separately in the catalogue of the Bodleian

library, it is also added to his annotations on the Pentateuch, together with a dissertation on Exod. xxviii. 18.

I am uncertain whether Ainsworth published any books besides these: There is one, which, though it should be posthumous by the date on the title page, is yet introduced with a preface subscribed with his name; and there is no hint, in any part, of its having been published after his death. The edition I have seen is probably, therefore, not the first; and it is not usual, with his printers, to mention the number of the edition on the title. This is as follows: "The
 " Booke of Psalmes, englished both in Prose
 " and Metre; with annotations opening the
 " words and sentences by conference with o-
 " ther scriptures; by Henry Ainsworth, Eph.
 " v. 18. 19. Amsterdam, printed, &c. 1644.
 There is a preface "declaring the reason and use
 of this book:" and music also is printed to most
 psalms, taken from the former englished psalms,
 as well as several tunes from the French and
 Dutch. There appear, however, no annotations,
 notwithstanding the notice of them in the
 title, and in the preface. The versification, it
 must be owned, deserves not the name, for it
 resembles this in no respect, besides the corre-
 sponding number of syllables in a line. The
 prose translation is the same with that published
 in quarto and folio, with his annotations.—
 The whole performance is intended for social
 worship; and serves to demonstrate, that he
 was as opposite to the following strange whim
 of Smyth, as to all his other errors and absurdi-
 ties.

ties: viz. that "In singing psalms, as a part of
 " worship, a man must not be tied to metre,
 " rhyme, and tune*." Indeed I cannot help
 suspecting, that the zeal of Dr Heylin hath
 a little embellished this fancy, for every ac-
 count given of separatists from the hierarchy,
 by this party writer, must be received with
 caution. I observe notice taken of another
 publication by Ainsworth, in a book entitled,
 " A Model of the primitive Congregational
 " Way, &c. by W. Bartlett, &c. London,
 " 1647." The title of the book ascribed to
 Ainsworth, which he calls " A large Treatise,"
 is in the margin, " Ainsw. *Guide to Sion*." I
 am entirely ignorant of any thing else concern-
 ing it, but I imagine Ainsworth is thought to
 have written more books than those of which
 he was really the author. My ingenious and
 obliging correspondent ascribes to him "Syon's
 " prerogative royal; or, a treatise tending to
 " prove that every particular congregation hath
 " from Christ absolute and entyre power to
 " exercise in and of herself every ordinance of
 " God; and is an independant body, not
 " standing under any other ecclesiastical autho-
 " ritie out of itself: by a welwisher to the truth.
 " Amsterdam, 1641." I have a copy of
 this; but, I observe, that Paget in his "De-
 " fence of presbyterial Government†," ascribes
 it to Canne, a circumstance which he could
 not mistake, as he lived in the same place; and
 which,

* Biog. Brit. vol. 1. 2d edit. p. 101. note.

† In the Preface.

which, though a most uncandid adversary, he had no temptation to misrepresent.

It is very much to be regreted, that no account, so far as I know, is to be met with of the conduct of Ainsworth in the very trying circumstances in which he was placed; nor any relation of the patience, experience, and joy which he possessed in all his tribulations, except such as may be inferred from his writings.

The story of his death is singular; but I am unable to trace it to the first author, or to judge what degree of credit it demands. The relation of it by Neal is as follows: "His death was sudden, and not without suspicion of violence; for it is reported, that having found a diamond of very great value in the streets of Amsterdam, he advertised it in print; and when the owner, who was a Jew, came to demand it, he offered him any acknowledgement he would desire; but Ainsworth, though poor, would accept of nothing but a conference with some of his Rabbies upon the prophecies of the Old Testament relating to the Messiah, which the other promised; but not having interest enough to obtain it, 'tis thought that he was poisoned*." Other accounts say, that he obtained this conference, and so confounded the Jews, that from spite and malice they in this manner put an end to his life. The whole, however, is delivered with so little confidence, that the event itself seems by no means perfectly ascertained; and the preface to a publication which I have already

dy mentioned, renders it still more doubtful. The publisher of his *Censure*, &c. (see page 43.) in his prefixed address to the reader, though he mentions very particularly the decayed state of his health, says nothing of this alledged cause of his death; and represents him rather to have laboured under continued infirmity of body for some time. It is not likely that the effects of poison would have been so gradual; or that this writer, who seems to have been closely connected with him, could have been ignorant of his having been cut off by it: or, if he knew that circumstance, it is equally improbable that he would have been silent concerning it. His death, by what cause soever it was produced, happened in the end of the year 1622, or in the beginning of 1623; for the writer of that preface mentions, "that he drew up the performance in haste, and intended to have revised and published it in the spring of that year, but had been prevented by the Lord taking him to himself." Besides this posthumous work, two other publications took place after his death: The first of these is entitled, "Certain Notes of Mr Ainsworth's last sermon on 1 Pet. ii. 4. 5. 1630." 8vo *. The other is thus described by my learned correspondent, from whom alone I have the following account of it: "The old orthodox Foundation of Religion, long since collected by that judicious and eloquent man, Mr Henry Ainsworth, for the benefit of his private company, and now divulged
" for

* Biog. Brit. Article AINSWORTH.

" for the publicke good of all that desire to
 " know that Corner Stone, JESUS CHRIST
 " crucified : By S. W. London, printed 1641.
 " 4to. p. 78." With the character of Ainsworth,
 given by the editor of this performance, I close
 this account of him : " For the life of the man,
 " myselfe being an eye-witness, (living some-
 " while with him in Amsterdam,) of his hu-
 " mility, sobriety, and discretion, setting aside
 " his preposterous zeal in the point and prac-
 " tice of separation, he lived and died unblam-
 " able to the world; and I am thoroughly per-
 " suaded, that his soul rests with his Saviour."

LIST of the Writings of AINSWORTH, with
References to the Pages of the preceding
Account, in which the Titles of them are
found at full Length.

* 1. A true Confession of the faith and humble acknowledgement of the Allegiance which her Majesty's subjects, falsely called Brownists, do hould, &c. 1596, 4to. preface, four leaves, Confession, six leaves. B. L. Vide pages 18th and 19th.

* 2. Counter-poyson, &c. Vide pages 51, 52. 1608. p. 255. 4to. 2d edit. 1642. p. 151.

* A Refutation of H. N. &c. Vide pages 49, 50. Amsterdam 1608. 4to.

* 4. A Defence of the holy Scriptures, &c. Vide p. 43. Amsterdam, 1609, 4to. 131 pages.

* 5. An Animadversion, &c. Vide page 31. Amsterdam, 4to. 1613. 138 pages.

6. The Communion of Saints, &c. Vide page 55. Reprinted in the year 1615. Amsterdam 1628. London 1641.

7. Annotations upon the Five Books of Moses.—The Booke of the Psalmes, and the Song of Songs or Canticles, &c. Vide pages 52, 53, 54. Printed separately in quarto, in 1612, —16, —17, —18, —19; and collected in folio in 1627, and again in 1639.

8. Arrow against Idolatry. Vide pages 56, 57. 1624, 1640.

N. B. Of the above, there was, I find, another edition before the year, 1617.

* 9. The Trying out of the Truth, &c. Vide pages 55, 56. 4to. 1615. 190 pages

* 10. Reply to the pretended Christian Plea, &c. Vide page 57. 1620.

11. Advertisement touching some objections against the sincerity of the Hebrew text; and the allegations of the Rabbins in his Annotations. Vide page 57, 58.

P. S.

P. S. I observe since the preceding account was written, that this advertisement was directed against the objections of his neighbour Mr Paget of Amsterdam. Vide preface to a Censure upon a Dialogue of the Anabaptists, &c.

* 12. Guide to Sion. Vide page 59.

* 13. A Censure upon a dialogue of the Anabaptists, &c. Vide page 43. A. D. 1623. 4to. p. 64. 1644, 4to. p. 74.

* 14. The old orthodox Foundation of Religion, &c. Vide page 61. 1641. 4to. p. 78.

* 15. Certain Notes of Mr Ainsworth's last Sermon on 1 Pet. ii. 4, 5. 1630. 8vo. See page 61.

* 16. The Booke of Psalmes, englished both in Prose and Metre, &c. Amsterdam, printed, &c. 1644. 8vo. pages 170. Vide page 58.

LIST of Books relating to the BROWNISTS,
or written by them; which should be con-
sulted for obtaining a full view of their Faith,
Practice, and History.

* A Treatise of Reformation, without tarrying for
any, and of the wickedness of those preachers which
will not reform themselves and their charge, because
they will tarry till the magistrate command, or com-
pell them. By me Robert Brown.

* A Treatise upon the twenty-third chapter of St
Matthew; both for an order of studying and handling
the scriptures, and also for avoiding the Popish disor-
ders, and ungodly communion of all false Christians,
and especially of wicked preachers and hirelings.

* A book which sheweth the life and manners of all
true Christians; and how unlike they are to Turks,
and Papists, and heathen folk: Also, the points and
parts of all divinity, that is, of the revealed will and
word of God, are declared by their different divisions
and definitions following.

N. B. *The two last, as well as the first, were writ-
ten by BROWN; and all of them printed at Mid-
dleburgh, 1582.*

* A brief Discovery of the false Church, by Hen-
ry Barrow, 1590.

* A plain Refutation of Giffard, by do. 1590.

* Observations to the readers of Mr Giffard's last
Reply, by do.

* Penry of the ministry of the Church of England.

* — Answer to Mr Stone.

* — View of Wants and disorders in Wales.

* — Exhortation to the Governor and People
of Wales, 1588.

* John Greenwood's Answer to Giffard, 1590.

* Collection of Conferences between Barrowe,
Greenwood, Sperin, &c. 1590.

The Examination of Barrowe, Greenwood, and Penry, before the High Commissioners and Lords of the Council, &c. p. 48. 4to.

N. B. *A very interesting narrative.*

Certayne Reasons and Arguments, proving, that it is not lawful to hear, or have any spiritual communion with the present ministry of the Church of England, 1608, by Francis Johnson, p. 112. 4to.

* A Christian Plea, by Francis Johnson, Pastor of the Ancient English Church, now sojourning at Amsterdam, in 1617.

An Apology or Defence of such true Christians as are commonly, but erroneously, called Brownists, &c. 1604. 4to. p. 113. Vide p. 20, 21.

* A Discourse of some Troubles and Excommunications in the banished English Church at Amsterdam, &c. by George Johnson, 1603. 4to. Vide page 29.

* Francis Johnson's Enquiry and Answer to White's Discoverie of Brownism, 1606.

A Justification of Separation from the Church of England, against Bernard, by John Robinson, 1610. 4to. p. 479.

Apologia justa et necessaria quorundam Christianorum, æque contumeliose ac communiter dictorum *Brownistarum* ac *Barrowistarum*, per Johannem Robinsonum, Anglo-Leidentem, suo, et ecclesiæ nomine, cui præficitur. 1619, 12mo. p. 96.

* A Translation of this by himself, 1644. 12mo. 72 pages.

* Of Religious Communion, private and publique, against Helwisse and Smith's company, 1614. 4to. p. 131, by do.

An Appendix to Mr Perkin's his six Principles of Christian Religion, by Mr John Robinson, 1641, 12mo.

* Smyth's Paralleles and Censures. Vide page, 43. 1609. 4to.

Smyth's

* Smyth's Character of the Beast. Vide page id.

* ——— Differences of the Churches of the Separation. Vide p. id.

A Plea for Infants and elder People concerning their Baptism; or, a Process of the Passages between M. John Smyth, and Richard Clyfton, &c. Printed at Amsterdam by Gyles Thorp, 1610. p. 226. 4to. Vide page 42.

A Necessitie of Separation from the Church of England, proved by the Nonconformists principles: Specially opposed to Dr Ames, &c. Dr Latyon, Mr Dayrel and Mr Bradshaw, &c. by John Canne, Pastor of the Ancient English Church at Amsterdam. Printed in the year 1634. 4to. p. 264.

The Way to Peace, or good Counsel for it: Preached upon the 15th day of the second month, 1632, at the reconciliation of certain brethren, between whom there had bin former differences: By John Canne, Pastor of the Ancient English Church at Amsterdam. Printed in the yeare of our Lord, 1632. 12mo. p. 159.

Syon's Prerogative Royal; or, a Treatise tending to prove, that every particular congregation hath from Christ absolute and entyre power to exercise in and of herself every ordinance of God, &c. By a Wellwisher to the Truth, (John Canne) Amsterdam printed in the year 1641. 12mo. p. 64. Vide p. 59.

* The Saints Apologie; or, a Vindication of the churches which endeavour after a pure communion from the odious names of Brownists and Separatists, in a letter sent to an eminent divine of the Assembly, &c. London, printed by A. C. 1644.

Queries of highest Consideration, proposed to Mr Tho. Goodwin, Philip Nye, Will. Bridges, Jer. Burroughs, Sid. Sympson, and to the Commissioners of the General Assembly (so called) of the Church of Scotland, &c. London, imprinted 1644. 4to. p. 13.

N. B. *This is a smart, well-written, pamphlet; in which, in few words, and with great clearness, the opposition of all the great contending parties of that period to the word of God, is fully manifested.*

* A Light for the Ignorant, 1638.

* A Discourse of what God hath predestinated concerning Man; as also an answer to Mr John Robinson; by the Servants of Christ falsely called, The Anabaptists, 1620. Vide page 38.

* A Plaine Declaration that our Brownists be full Donatists: By George Giffard, minister of God's word at Malden, 1590. Vide page 9.

* Geo. Giffard his Country Divinitie; containing a Discourse of certain Pointes of Religion, &c. 1581.

* Reply to Barrowe and Greenwood, by the same.

* Detection of Edward Glover's heretical Confection, &c. with an Admonition to the Followers of Glover and Brown: By Stephen Bredwell, student of Physic. London 1586.

* The raising the Foundations of Brownism, by the same, 1588. 4to.

* The Separatists Schisme, by Richard Bernard, Preacher at Worktop. Vide page 52, &c.

* A Plaine Confutation of a Treatise of Brownism, &c. by R. Alifon, 1590.

* A Treatise against Barrowe, Greenwood, and Penry, by Dr Some, 1589. Vide page 13.

N. B. *I copy the subject of this book from Crosby, but do not know the words of the title: I cannot, however, avoid transcribing the character of the book given me by my ingenious correspondent: "Some calls this worthy man, " Proud Penry." Penry had a dignity to which Some " was a stranger. His dignity stood in a superior habit " of thinking: Some's, in gown, title, and bluster.— " Some wrote like a man who meant to bring Penry in- " to hemp, and himself into law."* —

* A Defence of the Churches and Ministry of England, against Johnson, &c. by Jacob. Vide Biog. Brit. vol. 2. p. 618. note.

A common Apology for the Church of England, against the overjust sect called Brownists, &c. by Jos. Hall, Bishop of Norwich. Vide page 39.

* The profane Schisme of the Brownists, &c. by four of their Members, lately returned into the bosom of the Church of England, from the Company of Mr Johnson. Biog. Brit. vol. 2. p. 618.

* Shield and Defence, &c. 4to. Amsterdam, 1612.

A Dissuasive from the Errors of the Time, &c. by Robert Baylie, Minister at Glasgow, London, 1646. 4to. p. 352. Vide page 34, &c.

* White's Discovery of Brownism.

Paget's Herefiography.

Summa Controversiarum, &c. Auctore J. Hoornbeck, &c. Traject. ad Rhen. 1658. Edit. 2da.

The Church History of Britain, from the Birth of Jesus Christ to the year 1648, by Thomas Fuller. 1655, folio.

Wood's Athenæ Oxonienses, 2 vol.

Neal's History of the Puritans, 4 vol.

—— of New England, 2 vol.

Crosby's History of the English Baptists, 4 vol.

Strype's Life of Cranmer.

—— Aylmer

—— Grindal

—— Parker

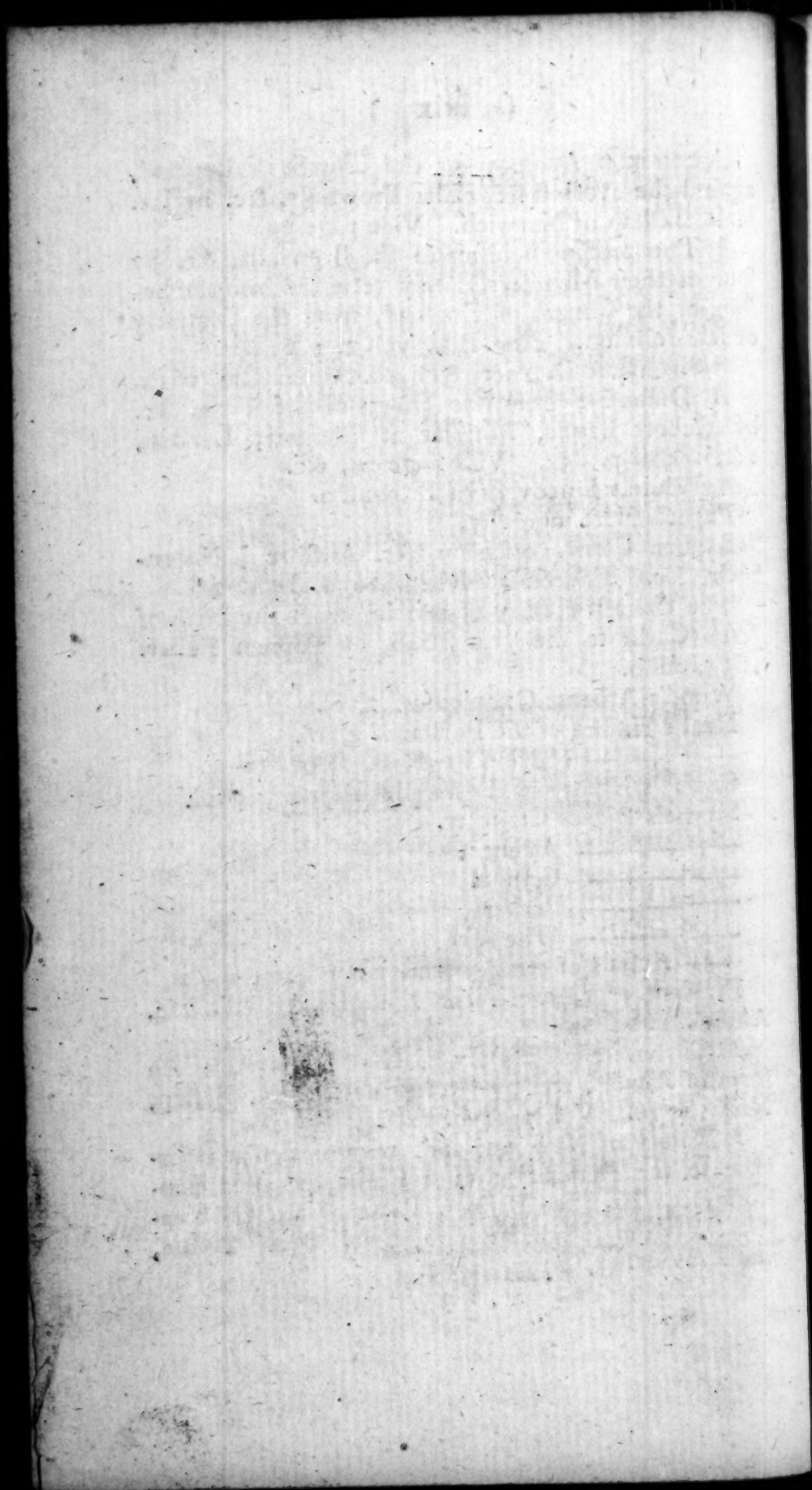
—— Whitgift

—— Annals of the Reformation.

Præstant. et Erudit. Viror. Epistolæ, &c. edit. 2da. Amstel. 1684. fol.

A Chronological History of New England, in the form of Annals, &c. by Tho. Prince. A. M. Boston, N. E. 1736. Vol. 1. 8vo.

A History of New England, with particular reference to the Denomination of Christians called Baptists, &c. By Isaac Backus, Pastor of the first Baptist Church in Middleborough, 2 vol. 8vo. Boston, and Providence, 1777, 1784.



THE
COMMUNION
OF
SAINTS.

A
TREATISE OF THE FELLOWSHIP
THAT THE FAITHFUL HAVE WITH GOD AND
HIS ANGELS, AND WITH ONE ANOTHER
IN THIS PRESENT LIFE.

GATHERED OUT OF THE SCRIPTURES
BY HENRY AINSWORTH.

LET THY HAND HELP ME, LORD! FOR I HAVE CHOSEN
THY PRECEPTS. PSAL. CXIX. 173.

EDINBURGH:
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MDCCLXXXIX.

COMMISSIONERS

STATE OF NEW YORK

TREATY OF THE FIVE NATIONS

AND THE SIX NATIONS

AND THE SEVEN NATIONS

AND THE EIGHT NATIONS

AND THE NINE NATIONS

AND THE TEN NATIONS

AND THE ELEVEN NATIONS

AND THE TWELVE NATIONS

AND THE THIRTEEN NATIONS

AND THE FOURTEEN NATIONS

AND THE FIFTEEN NATIONS

TO THE
CHRISTIAN READER.

Grace, Mercy, and Peace from God be multiplied.

THE communion of Christians with the Lord, and among themselves, is a doctrine, good Reader, both needful and comfortable to be known; for it is the stay and strength of the soul in many temptations, and the means to preserve the church stedfast in faith and love. If in this point mens minds be settled aright, upon the ground of God's word, they will be as the boards of the tabernacle, standing upright, with their tenons fastened in sockets of silver^a. For, what is sweeter to a troubled conscience, than the assurance of salvation? And what is better to establish our weak and fainting faith, than when both heart and flesh do fail, to know and to feel that God is the rock of our heart, and our portion for ever^b? Again, how good is it, and how pleasant for brethren to dwell together in unity! like the precious ointment on Aaron's head, and the dew on the mountains of Sion^c. God hath appointed his holy Son Jesus, to be the head and governor of his people; the author of eternal salvation to all that obey him^d. He hath set up also the kingdom of Christ on earth, which is his church, the pillar and ground of truth^e. He is the light of the world^f, whom all must follow, that would have the light of life; and Jerusalem his spouse, is made bright by his glory^g; and the people which are saved shall walk in the light of it^h. He is the father,

^a Exod. xxxvi. 20, 23, 24. &c. ^g Psal. lxxiii. 26. ^c Psal. cxxxiii.
^d Heb. v. 9. ^e 1 Tim. iii. 15. ^f John viii. 12.
^g Rev. xxi. 24. Isa. lx. 7, 2, 3. ^h Rev. xxi. 24.

fatherⁱ, this the mother of us all^k. Of the Son it is said, Happy are all that trust in him^l! for he is our hiding-place from the wind, our refuge from the tempest of God's wrath^m: Of Sion also it is said, that the poor of his people shall trust in itⁿ; for there the Lord hath created a cloud by day, and flaming fire by night^o, (as when he brought his Israel out of Egypt^p) and upon all the glory is a defence; there is a shadow in the day for the heat, a refuge and shelter for the storm, and for the rain. It is requisite therefore, that all men come to Christ, if they would have life^q, and by him unto the Father^r, and abide in communion with them both^s; that they may be found in him^t, and have the righteousness, which is of God through faith; that they may know him^u, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto his death. This is as the first and great commandment of the law, and the second is like unto it, viz. that they seek the place which he hath chosen to put his name there^v; and love the place where his honour dwelleth^w, where he feedeth, and causeth his flock to lie down at noon; that thither they may bring their riches, their glory, and honour^x, that of every such one the Lord may count when he writeth his people, "He was born there^y"; that so being Christ's, and children of the free woman, and heirs by promise^b, they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith in him^c; for he hath said, that his elect shall inherit his mountain, and his servants shall dwell there.

But there are two things which shall hinder our feet,

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|--------------------------------|--|-----------------------------|-----------------------------|
| ⁱ Isa. ix. 6. | ^k Gal. iv. 26. | ^l Psal. ii. 12. | ^m Isa. |
| xxxii. 2. | ⁿ Isa. xiv. 32. | ^o Isa. iv. 5, 6. | ^p Exod. |
| xiii. 23. | ^q Matt. xi. 28. | ^r John xiv. 6. | ^s 1 John |
| i. 3. | ^t Philip. iii. 9. | ^u Verse 10. | ^x Deut. xiii. 5. |
| ^w Psal. xxvi. 8. | ^y Song i. 6. | ^z Isa. lx. 5. | ^{Rev.} xxi. 26. |
| ^a Psal. lxxxvii. 6. | ^b Gal. iii. 29. and iv. 26, 28, 31. | ^c Acts | |
| xxvi. 18. | ^d Isa. lxx. 9. | | |

feet from running this way, if we are not aware of them: the one is too much liberty, which many men take in the faith of the gospel, and obedience of the same, while they turn God's grace into wantonness, and abuse his mercy to the fulfilling of their lusts and licentiousness; whereas they should work out their salvation in fear and trembling^e, knowing even the righteous are scarcely saved^f. Some also take boldness to communicate in spiritual actions with any, supposing that the sins of some, or of the public congregation, cannot hurt them; especially if in heart they disallow the evil and condemn it. Such men seem not to discern the nature of communion, how far it reacheth; nor the contagion of sin how far it infecteth. They seem neither to have learned the law, which taught that a man by bearing or touching holy things was not himself made holy thereby, but a polluted person touching either of them, made them unclean: nor the doctrine of the gospel, which confirmeth this, maintaining that they which eat of the sacrifices are partakers of the altar^h; and all they one body which partake of one breadⁱ: so if there be but a little leaven, it leaveneth the whole lump. And then look how far they partake with each other's sins, so far are they in danger to receive of their plagues.

The other impediment is overmuch straitness which some men have in their own bowels, while their feeble consciences are too much affected both with their own and others infirmities. Such had need to have their knowledge and faith increased, and their hearts enlarged, lest by expecting a greater perfection in themselves and others than is to be found on earth, they faint and fall. Let such look on the image of Christ as he is portrayed in the scriptures,

^e Phil. ii. 12.
^h 1 Cor. x. 18.
xviii. 4.

^f 1 Pet. iv. 18.
ⁱ Verse 17.

^g Hag. ii. 12, 13, 14.
^k 1 Cor. v. 6, &c.

^l Rev.

tures, while the chastisement of our peace was laid upon him^m; so shall they find balm for their wounded consciences, and healing for their souls by his stripes, and their broken bones will rejoice. For of his cup must we all drink our parts, and be baptized with his baptism into his death, before we can taste the sweetness of his life; and be under the rigour of that schoolmaster the lawⁿ, like servants, ere we can receive the adoption of sons, and liberty of his faith and gospel. And, if he who knew no sin, and had but our sins imputed unto him, felt such fears and sorrows in his precious soul, and was so smitten of God and humbled, so despised and rejected of the world; what shall we expect, in whose flesh there dwelleth no good thing^o? Let them also look upon the state of Christ's church in all ages from the beginning, how it hath been vexed with troubles and terrors, within and without, and they shall find Si-on's case to be continually like a woman in travail^p, whose pains and infirmities are sometimes so great, that the children come to the birth, and there is no strength to bring forth^q. And when they have viewed the many tribulations through which the Lord hath led his people, how he hath suffered them to be buffeted of Satan, persecuted by enemies without, and molested with hypocrites within, for their trial and humiliation; they will confess, that we must here walk by faith, and not by sight^r; for our life is hid with Christ in God^s. His spouse is black, for the sun hath looked upon her^t; her own mother's sons have been angry against her, so that all the glory of the King's daughter is inward^u.

But furthest astray are such vain men as imagine to themselves,

^m Psal. xxii. Isa. liii. Matt. xxvii. &c. ⁿ Gal. iii. 24.
^o Rom. vii. 18. ^p Rev. xii. 2. Gal. iv. 19, 26, 27. ^q 2 Kings
 xix. 3. ^r 2 Cor. v. 7. ^s Col. iii. 3. ^t Song i. 5.
^u Psal. xlv. 13.

themselves a state of perfection, as if they had already attained the resurrection of the dead^{*}; and do disclaim all churches and societies where sins are to be seen. Moses' face is hid from them as with a veil^r, they discern not the use of his law, nor the end of his ministration, for a veil covereth their hearts^z; neither see they the possession that sin hath in them^a, yea, in all saints, so long as they dwell in these houses of clay^b, for which cause they sigh, desiring to be clothed with their house which is from heaven^c; to be dissolved, and to be with Christ^d. And, when the veil shall be taken from those mens hearts, who so far mistake themselves to be what they are not, they will cry with the leper, "I am unclean, I am unclean^e;" and will remember their ways, and be ashamed, and never open their mouth any more, because of their shame^f; but will judge themselves worthy to be cut off^g, for all their evils that they have committed. Such also as either from ignorance or worse humour, do disorderly depart, and rend themselves, upon every occasion, from the church and body of Christ, will walk better, when they have learned to bear one another's burdens^h, and to tread in the steps of Christ, his prophets, and apostles, who used all good means, with patience, to reclaim offenders, before they forsook them. Yet, because the faith must not be held in respect of personsⁱ, neither may we follow a multitude to do evil^k; and it often falleth out, that the faithful city becometh an harlot^l; and they who were yesterday God's people, are risen up on the other side, as against an enemy^m; therefore the saints should be wise in heart, and not

g

hold

* Phil. iii. 11, 12. y Exod. xxxiv. 30, 33, 35. z 2 Cor. iii. 13, 14, 15. a Rom. vii. 17, 18. b 1 John i. 8, 10. c 2 Cor. v. 2. d Phil. i. 23. e Lev. xiii. 45. f Ezek. xvi. 61, 63. g Ezek. xi. 43. h Gal. vi. 2. i Jam. ii. 1. l Exod. xxiii. 2. m Mic. ii. 8.

hold communion with any but in the light, in the faith, in the true worship of God; for he is jealous even over his own people, and will not spare their misdeeds^a; but will take his kingdom from them, and remove the candlestick out of his place, if they repent not^b; and, as he saith by his prophet, "You only have I known of all the families of the earth, therefore will I visit you for all your iniquities"^c. Thus may Christians walk, as they are counselled by the wisdom of God, not being righteous overmuch^d, neither wicked overmuch^e; laying hold, and not withdrawing their hand from this, that he who feareth God shall come forth of them all^f.

For this cause have I endeavoured, (though the unsittest among many,) to help forward in the way of truth, such as love the same with me; and have penned this treatise following, for their sakes that have not means and leisure to search the scriptures as they should and would; or, by reason of their weakness, cannot gather and compare the scriptures together, for their comfort and assurance in these points, as they desire. I have laboured, both for plainness and brevity, as I could, in so large and ample an argument; and, by references, have rather sent the reader to look himself into God's book, than insisted upon collections or expositions of mine own: Wherein, if any places be alledged amiss or impertinent; or things gathered otherwise than the text will afford, (as through my ignorance or unheedfulness, no doubt, many may be;) I humbly ask pardon for the same, both of God and his people; and do desire the reader not to rely upon my judgement in any thing, but as himself, by the wisdom of God's Spirit, shall see agreeable unto truth. For, if any shall build upon my words, without sure ground

^a Exod. xxiii. 22.
viii. 28.

^b Verse 27.

^c Rev. iii. 5.

^d Verse 24.

^e Amos iii. 2.

^f Eccl.

from the law of the Lord, he shall first offend God, who hath given his scriptures by divine inspiration, to teach and persuade all truth, to reprove and correct all error; to instruct in righteousness, and make men perfect unto every good work; he shall injure me also who have written these things to be tried and examined by Christ's law, not to be accepted for a law; and he shall injure his own soul, by relying upon the word of frail man, whose breath is in his nostrils, which cannot establish the heart, nor assure the conscience in any thing. Let therefore the grass wither, and the flower fade, for it is the word of our God that shall stand for ever *!

Finally, this one thing I would advertise thee of, good Reader, that sometimes I alledge the scriptures otherwise than our common translators have them, when the force of the original words doth afford another, or more ample sense. Herein I fear not to be blamed of any that love the truth in incorruption; and for the places so changed, I leave them to their trial that are men of judgement.

The Lord, who is the author of every good gift to all men, who passeth by the sins of his servants, and covereth all their trespasses, pass by in mercy whatsoever in this work is done amiss; and turn these my labours to the glory of his name, and the benefit of his people. Amen.

HENRY AINSWORTH.

* 2 Tim. iii. 16. 17.

* Isaiah xl. 8.

OF THE COMMUNION OF SAINTS.

CHAP. I.

OF THE COMMUNION AND PEACE THAT WAS
AT THE FIRST, AND HOW SOON IT WAS
BROKEN.

FOR as much as we find in the scriptures so great a difference made between the sons of Adam, that some are named the children of God^a, of the light and day^b, the saints of the most High^c, the Lord's chief treasure,^d the heirs of blessing;^e others, the children of men,^f of this world,^g of the devil,^h and of the curse;ⁱ and one of these sorts commanded to separate from the other,^k and to entertain and continue a holy communion amongst themselves,^l endeavouring to keep the unity of the Spirit in the bond of peace:^m it is good and needful that we know both who are the persons, and what be the causes and conditions of this communion; how far the bounds and limits of it do extend. For the better perceiving hereof, let us take a summary view of the first state of us all.

B

2. God

^a 1 John iii. 1. ^b Hos. i. 10. ^c 1 Thess. v. 5. ^d Dan. vii.
22. ^e Psal. cxxxv. 4. ^f 1 Pet. iii. 10. ^g Gen. vi. 2.
^h Luke xvi. 8. ⁱ John viii. 44. ^j 1 John iii. 10. ^k 2 Pet.
ii. 14. ^l 2 Cor. vi. 17. ^m Acts ii. 42. Heb. x. 24, 25.
ⁿ Eph. iv. 3.

2. God, who hath made of one blood all mankind to dwell on the face of the earth,ⁿ made, in the beginning, all things good;^o but chiefly imprinted the image of his Majesty on angels and on men, and communicated his graces with them. The angels he created holy spirits,^p excelling in strength,^q and in glory;^r and in all ability and readiness to do his will; and set them to serve himself in heaven,^t there to behold the joyful light of his face; where the many thousands of them minister unto him,^t and are as chariots whereon his Majesty rideth.^u Unto them he vouchsafed his love and honour, that they should be named the sons of God;^x yea, his own glorious title he imparteth unto them, when in the scripture he calleth them Gods.^y And for this their excellent creation, he requireth of them praise and glory;^z which those heavenly soldiers cheerfully perform to the Lord of hosts, of whose glory the whole earth is full.^a

3. God's favour unto man above all earthly creatures appeareth in the goodly frame and fashion, first of his body made of earthly mould,^b in admirable comeliness, beauty, and proportion; and with all sufficient furniture of several members, for his own use and service of his Maker. He is so clad with skin and flesh, and joined together with bones and sinews; the veins and arteries are so spread over all, and every part so cunningly framed in such a curious way, that the Prophet compareth his fashioning to an *embroidery*^d beneath in the earth; and minding this excellent workmanship, saith unto God, "I will praise thee, for I am fearfully and wonderfully made. ^c Into the

ⁿ Acts xvii. 26. ^o Gen. i. 31. ^p Psal. civ. 4. ^q Psal. ciii. 20. ^r Dan. x. 5, 6. ^s Mark xii. 25. ^t Luke ii. 15.
^t Dan. vii. 10. ^u Psal. lxviii. 17, & xviii. 10. ^x Job i. 16.
^y Psal. xcvi. 7. with Heb. i. 6. and Psal. vii. 6. with Heb. ii. 7.
^z Psal. cxlviii. 1, 2, 5. ^a Luke ii. 13. ^b Isa. vi. 3. ^c Gen. ii. 9.
^d Job x. 11. ^d **רָקִמָּה** Psal. cxxxix. 15. ^e Ver. 24.

the body (the house of clay^f) God did inspire the breath of lives, and the man became a living soul; ^g for the breath of the Almighty gave him life,^h and this breath or mind of man, is the light or candle of the Lord, which searcheth all the bowels of the belly.ⁱ This spiritual and immortal substance so infused, had very singular and gracious endowments of wisdom,^k understanding, will, and many affections, all good:^l for the holy Trinity had consulted together to make him an excellent creature;^m and so the man did carry the image of God, for in it he was created.ⁿ He had knowledge, righteousness, and holiness, ^o for performance of all duties to his Maker, and his fellow-creatures; and this in truth, simpleness, and sincerity.^p He had rule and sovereignty over the earth and seas, and all the plenty of them; ^q he knew the hidden nature of the creatures, and gave them names accordingly; ^r this world was made for his sake, even the glorious sun and moon and stars for his use and service. ^s He had the blessing of the Lord upon himself and the creatures under him; ^t a help like unto himself made, and given unto him, for comfort and procreation of his kind; ^u a garden of delight, full of all pleasant fruits, planted by God's own hand, to yield him food and solace; ^x he was all honourable inwardly and outwardly; there was nothing in soul or body whereof he might be ashamed, ^y for he was the offspring ^z and glory^a of his God; he had given life and grace, and his visitation preserved his spirit.^b

4. And God, who made all things for his own
B 2
fate,

^f Job iv. 19. ^g Gen. ii. 7. ^h Job xxxiii. 4. ⁱ Pro. xx. 27. ^k Job xxxviii. 36. ^l Gen. i. 31. ^m Idem 26. ⁿ John v. 7. ^o Gen. i. 27. ^p Col. iii. 10. ^q Eccl. vii. 29. ^r Eph. iv. 24. ^s Gen. i. 28. ^t Chap. ii. 19. ^u Deut. iv. 19. ^v Gen. i. 28. ^w Chap. ii. 18, 22. ^x Gen. ii. 8, 9. ^y Idem ii. 25. ^z Acts xvii. 28. ^a 1 Cor. xi. 7. ^b Job x. 12.

fake,^c made this earthly king to be his subject, and to serve him: wherefore he communicated with him his word, informing him how to walk both in body and mind obedient to his will. For outward exercise he had the garden to dress and to keep;^d for inward contemplation, the seventh day sanctified as a holy rest:^e and two trees before him of diverse end and use, the one of *life*,^f by the eating whereof he might have hope to live in God for ever;^g the other of *knowledge of good and evil*, the tasting whereof would bring him unto assured death, with all his posterity.^h Thus God gave a law to man in his innocency, and required obedience which was easy to be performed; which he graciously would accept; for which his blessing should have abode; his favour and light of his face have shined still upon him continually. Then did the Lord rejoice in his works,ⁱ and his wisdom took place in the compass of his earth;^k peace was between him and his creatures, all his works did praise him;^l and his saints did bless him; the stars of the morning sang praises together, and all the sons of God (the angels) rejoiced.^m

5. And then some beams of the incomprehensible light and joy, and sweet society, which the Father Son and holy Ghost had from all eternity among themselves in the unityⁿ of the Godhead, were communicated with those principal creatures the angels and men; while the one sort did always behold his face in heaven,^o the other enjoyed his favours in paradise: then also was sweet harmony and most comfortable fellowship, peace and amity between the creatures,^p for their mutual delight and consolation; without division, discord, or enmity: there were no hateful spirits

^c Prov. xvi. 4.^d Gen. ii. 15.^e Ver. 3.^f Verse 9.^g Chap. iii. 22.^h Gen. ii. 17.ⁱ Psal. civ. 31.^k Pro. viii. 31.^l Psal. cxlv. 10.^m Job xxxviii. 7.ⁿ Pro. viii. 39.

John xvii. 5.

^o Mat. xviii. 10, 11.^p Job v. 23.

rits made to rebel against God, to tempt and torment man, or misuse any other creature. No death, diseases, or calamities to molest them; no terrors to drive them from their Maker; no guilty fears to afflict the soul; no noisome lusts to reign or rebel in their bodies; nor any other means to hinder or disturb the peace and communion, or cause jar and debate among all God's handy-works.

6. But some of those sons of God, the angels, soon sinned; and abode not in the truth, neither kept their first estate; but forsook their own habitation, where they dwelt in bliss with God; and so became the causes of their own endless and unspeakable miseries. For they, having fallen of their own accord, were not helped nor spared, but forsaken of God, separated from the other holy and elect angels, thrust out of heaven, and bound in bonds of eternal night and darkness, to be reserved for judgement at the appointed time.

7. These spirits, being of saints, become unclean devils, hateful to the Lord, impenitent and malicious in themselves; fell also to be murderers even from the beginning; and liars against the truth of God's word, assaulted our first parents; the woman by the serpent, the man by the woman; and by subtilty drew them into transgression of God's plain law, and so into the snares of sin and death; and this soon after their seating in paradise, as by Moses' narration doth appear. For which willing transgression, whereby these our progenitors wrapped themselves and all their offspring in everlasting woe and wretchedness: the communion and peace between God and man was soon disannulled also; and with all earthly creatures, for man's sake. Then was God's curse poured out upon the head of that old serpent,* and his wrath in-

B 3

to

¶ 1 Pet. ii. 4.
/ John viii. 44.
15, 18.

John viii. 44.

Jude ver. 6.

¶ 1 Pet. ii. 4.

1 Gen. iii. 1, 2, &c.

¶ Rom. v. 12,

* Gen. iii. 14, 15—17.

to the world; where the creature became subject to vanity.^y Man, who had hid himself from the face of his Maker, was found out, arraigned, and judged for his disobedience; was thrust out of the garden of pleasure, and the holy angels kept him from the tree of life.^z Thus was his happiness suddenly changed into misery: in labour and sorrow to spend his days, till the spirit go out of him to God for judgement, and the body returns to dust.

Man (that is) in honour, and understandeth not, he is like the beasts that perish, Psal. xlix. 20.

C H A P. II.

OF THE HORRIBLE MISERIES THAT DEVILS
AND MEN FELL INTO AFTER THEY HAD
FORSAKEN GOD.

1. **T**HAT we may the better discern God's grace unto us in Christ, who hath freed us from all calamities, and restored us to a most happy state, from which we shall never fall, let us take a view more particularly of the many miseries which sin did bring upon the creatures; so will the benefit of our redemption appear most precious, our hearts shall be filled with gladness, and our mouth with songs of praise, to him that hath saved us from so great a destruction.

2. The devil having willingly rebelled against God, repented not of his wickedness, but being full of malice, set himself as an enemy against the Lord and his creatures. And for this cause is named in Hebrew *Satan*,^a that is, *fiend*, an adversary, enemy, or resister,^b hindering all good,^c beginning and helping forward

^y Rom. viii. 20, &c. ^z Cherubims, Gen. iii. 24. ^a Job i. 6.
^{Rev.} xi. 2. ^b 1 Pet. v. 8. ^c Zech. iii. 1. 1 Thess. ii. 28.

forward all evil.^d He is also called with his fellows, *Shedim*,^e that is, *wasters*; for the skaith and hurt which they do, preying upon the creatures and spoiling them; ^f and *Seghnirim*,^g that is, rough, rugged, or hairy, for the horror of their hue, wherein they appeared like satyrs,^h or other ugly creatures; and wherewith they terrified such as saw them. In Greek he is named *Diabolos*,ⁱ (*Devil*,) that is a calumniator, because he maliciously accuseth,^k detracteth, and depraveth the persons, words, actions, not of men only, but even of God himself.^l He is called also the *wicked* or *malignant* one,^m for molesting, and with his fiery dartsⁿ endeavouring man's ruin and misery: the *Tempter*,^o for essaying to draw men into sin: a *Serpent* and a *Dragon*,^p for his subtilty and fierceness, and venomous nature; an unclean spirit,^q for his filthiness; a lying spirit,^r for his falshood and deceit, being a liar and the Father thereof;^s no truth is in him. And though one devil be principal, yet hath he many partners, called *his angels*; ^t all of them malicious and unclean spirits^u like himself, going about with him that roaring lion,^x to rend and devour. These spiritual wickednesses^y are authors, instruments, and abettors of all manner of ungodliness, unrighteousness, abomination, and uncleanness;^z they seek by all means to overthrow God's kingdom, and to establish their own; therefore, like ravenous birds, they devour up the seed of the word,^a lest men should believe it and be saved; and, like envious men,

slow

^d Mat. xiii. 28, 29. ^e *שְׂדֵימ* Dent. xxxii. 17. ^f Luke viii. 29, 30, 33. ^g *סִגְנִירִים* Lev. xvii. 7. ^h Isa. xlii. 21. & xxxiv. 14. ⁱ Mat. iv. 1. & Rev. xii. 9, 10. ^j Job i. 9, 11. & ii. 4, 5. ^k Gen. iii. 3, 4, 5. ^l *ὁ πειράζων* 1 John ii. 13. ^m Eph. vi. 16. ⁿ Matt. iv. 3. ^o Rev. xii. 9. ^p Luke xi. 24. ^q 1 Kings xxii. 23. ^r John viii. 44. ^s Matt. xxv. 41. ^t Matt. x. 1. ^u 1 Pet. v. 8. ^v Eph. vi. 12. ^w Matt. iv. 3, 9. & xii. 45. ^x John xiii. 2. ^y Acts. v. 3. ^z Rev. xvi. 14. ^a Luke viii. 5, 12.

sow tares among the wheat, and go their way; ^b they corrupt mens minds with errors and heresies, the doctrines of devils. ^c Great knowledge they have to do evil, and are therefore called *Demons*, ^d that is cunning or skilful; great ability also to effect it, and are therefore named *principalities* and *powers*; ^e their captain being called *the prince of this world*, ^f for his effectual working in the children of disobedience; ^g and is compared to a strong man armed, keeping his palace; ^h yet he is also ranging abroad, and very diligent to work mischief; and therefore compasseth the earth to and fro, and walketh about in it; ⁱ seeking to winnow the godly as wheat, ^k and make their faith to fail. And as there is no end of these fiends wickedness in themselves, and their own abominable nature: so neither would there be end or measure of their cursed actions and effects, were it not that God restrained their malice, and hath set up the kingdom of his holy son Jesus, to overthrow the works of the devil, ^l to destroy and abolish him. ^m

3. And as these foul fiends, being fallen from grace, thus set themselves against God and all goodness; so God again casts them out of his favour and from his presence, (wherein is the fulness of joy ⁿ) from the chearful light, liberty, and happiness which they enjoyed, and thrust them down into hell, ^o there keeping them in everlasting chains, under darkness, unto damnation in that day, when he will come to judge the world. And although they have in the mean space some liberty, not only to range abroad in the world, but even to appear before God in heaven, ^p when he pleaseth so to suffer them; yet have they no joy in his presence, but horror and trembling;

^b Matt. xiii. 25, 28, 39.

Mark v. 12.

^d Luke xi. 21.

iii. 8. ^m Heb. ii. 14.

ii. 4. Jude ver. 6.

^c Col. ii. 15.

ⁱ Job i. 7. & ii. 1.

Rev. xii. 7, 10.

^p Job i. 6, 9.

^e 1 Tim. iv. 1.

^f John xiv. 30.

^k Luke xxii. 31.

^l 1 Kings xxii. 19, 21, 22, 23.

^d *Malp. 10.*

^g Eph. ii. 2.

^h 1 John

ⁿ Psal. xxi. 11.

^o 2 Pet.

bling; ^q neither is there any comfortable communion between his Majesty and them, ^r nor peace between the holy spirits and them; but Michael with his angels warreth against them, ^s liveth with them, ^t and rebuketh them in the name of the Lord, ^u for his choicens sake. Enmity hath he also put, and war between the saints on earth and them; ^x the saints whom he hath redeemed from their damnation by the blood of his beloved Son; ^y by whose blood they overcome; ^z and under their feet the God of peace will tread down Satan shortly. ^a In dread those damned spirits are of the bottomless deep, which they desired Christ that he would not command them into; ^b and fearfully they expect from his hand torment, the effect of that curse ^c which is come upon them to the utmost, and shall be executed in unspeakable manner and measure in that day, when (having fulfilled the measure of their sin,) they shall be cast into the lake of everlasting fire and brimstone prepared for them; ^d and so without end or relaxation of their misery, be separated from the Lord and all his saints; from his life, light, and blessed communion, for ever and ever.

4. Men that had been made in the similitude of God, holy, just, happy, and immortal, without any want or imperfection of soul or body, not continuing in this honour, but making shipwreck of faith, by believing the word of Satan, and of good conscience, by obeying his counsel and acting the same, whereas they were promised to be as gods knowing good and evil, ^e fell by this means into corruption and misery, and became like devils, without God in the world, ^f subject to the horror of his wrath, and eternal damnation. Whose woeful estate is to be considered, first, in regard

^q James ii. 19. ^r 2 Cor. vi. 14, 15. Matt. viii. 29. ^s Rev. xii. 7. ^t Jude ver. 9. ^u Zech. iii. 1, 2. ^x Gen. iii. 15. Eph. vi. 12, &c. ^y Eph. i. 7. ^z Rev. xii. 1. ^a Rom. xvi. 20. ^b ἡ ἁβύσος. Luke viii. 31. ^c Gen. iii. 14. ^d Rev. xx. 10. Mat. xxv. 41. ^e Gen. iii. 5. ^f Atheists. Eph. ii. 12.

gard of sin, (which stayed not in one action, but fretted as a canker, and overflowed all :) secondly, of punishment for sin; both of these are in soul and body, and their full measure or accomplishment is of the one in this world, of the other in the world to come.

5. The first sin of man was as venom, that suddenly spread itself into all the powers of soul and body; and subdued them all under death and corruption so soon as the serpent had bitten him. And as he was the root of all mankind, so did the contagion also spread into all the branches, his children. By his disobedience many were made sinners,^g and became dead;^h even by the one offence of that one man,ⁱ was the evil propagated unto all men to condemnation;^k who now being evil by nature,^l could neither speak nor do good, but daily waxed worse. So that when the Lord from heaven looked down upon the sons of Adam, to see if there were any that did understand, that did seek God:^m behold, all were gone back, all were corrupt, none did good, no not one; yea, even the children from their birth and conception unclean and sinful.ⁿ

6. The corruption and nakedness of man in soul, is to be seen in the understanding, which receiveth not, neither can know the things of God;^o yea though light shine into this darkness, yet doth not the darkness comprehend it,^p the heart knows not,^q the eye sees not, the ear hears not, even after much instruction: man's wisdom is but foolishness;^r and whatsoever he favoureth in his mind, is enmity against God,^s and death to himself.^t The heart of man, which is the fountain whence all the actions of life do flow,^u is crooked, crafty, deceitful above all, and wretched, desperately

^g Rom. v. 19. ^h Ver. 15. ⁱ Ver. 16. ^k Ver. 18. ^l Mat. xii. 34. ^m Psal. xiv. 2, 3, 4. Rom. iii. 10, 11, 12. ⁿ Lev. xii. Psal. li. 5. & lviii. 3. ^o 1 Cor. ii. 14. Jer. x. 14. ^p John. i. 5. ^q Deut. xxix. 23, 24. ^r 1 Cor. i. 20. ^s Rom. viii. 7. ^t Ver. 6. ^u Prov. v. 23.

desperately sick even unto death; ^a so that every imagination of the thoughts of his heart is only evil ^b every day, even from his childhood. ^c And as the mind is without the knowledge of God, ^d or forgetful if it have known him, ^e so is it otherwise corrupted in the faculties thereof, ^f and carried away with vanity. ^g The conscience which all men have within them, to bear witness of their works, this also is defiled together with the mind; ^h and through custom of sin, and Satan's effectual working, is seared as with a hot iron, ⁱ and become without remorse or feeling. The will is also alienated from God, ^j and from his correction, ^k counsel, or hearing the same. ^l All the other affections in like manner corrupted, by cruel hatred one of another, ^m even of our own brethren; ⁿ of that which is good, ^o yea even of God himself, ^p the love and delight being set on vanity and wickedness. ^q Finally, the soul of sinful man is fraught with all unrighteousness, wickedness, maliciousness, wrath, envy, debate, covetousness, inordinate lusts, ambition, pride, unmercifulness, and deep hypocrisy, with all other vices: ^r being empty and destitute of every good grace and virtue, he hath neither fear of God nor reverence of man; yea, that there is no God, be all his cogitations.

7. The body, (which is the earthly tabernacle, ^s and sheath of the soul, ^t) and all the members of the same, are fit instruments to fulfil the evil thoughts of the mind; and are given over likewise to the service

^u עקב & אש import all these evils. Jer. xvii. 9. ^v Gen.

vi. 5. ^w Chapter viii. 21. ^x Jer. iv. 23. ^y Psal.

cvi. 21. ^z 1 Tim. vi. 5. ^{aa} Eph. iv. 17. ^{ab} Rom. ii. 15.

f Tit. i. 15. ^{ac} 1 Tim. iv. 2. ^{ad} Psal. lxxxi. 11. ^{ae} Prov.

i. 25, 30. ^{af} Isa. xxviii. 12. ^{ag} Tit. iii. 3. ^{ah} Prov. xix. 7.

^{ai} Mic. iii. 2. ^{aj} 2 Chron. xix. 2. ^{ak} Psal. iv. 2. ^{al} Rom.

i. 29. &c. ^{am} Matt. xii. 44. ^{an} Psal. xxvi. 1. ^{ao} Luke xviii. 2.

^{ap} Psal. x. 4. ^{aq} 2 Cor. v. 1. ^{ar} Dan. vii. 25.

service of uncleanness and iniquity: *y* the evils which lust hath conceived inwardly, are by Satan's help, and these instruments, brought forth and effected. Here-upon doth man commit all iniquity with greediness; his hands execute wickedness and cruelty; *z* his feet run to evil, and make haste to shed blood; *a* his eyes are full of adultery, and cannot cease to sin, *b* defiled with haughtiness and mocking, *c* with murder *d* and maliciousness; *e* his throat is an open sepulchre, *f* the venom of asps is under his lips; his mouth, full of cursing and bitterness; his tongue, an unruly evil, full of deadly poison, a world of wickedness, defiling the whole body, and setting on fire the wheel or course of nature, being itself set on fire of hell, *g* wherewith he curseth men and blasphemeth God. *h* His carcase he decketh and cloatheth with pride; his belly he pampereth and filleth with excess, for it is his God; *i* he is poured out into all lasciviousness. Neither is there any uncleanness, fornication, unnatural filthiness or beastliness, wherewith he abuseth not his own body; no treachery, theft, murder, witchcraft, worship of idols, yea even of devils, which he committeth not. ¹ And these things he doth with an high hand and obstinate heart, till he become most abominable and filthy, drinking iniquity as water, ^m making it a pastime to do wickedly, ⁿ refusing not any evil; ^o but glutting himself with his loathsome delights, addeth sin unto sin, and drunkenness unto thirst, ^p groweth past feeling, ^q and after his hardness of heart, which cannot repent, heapeth up wrath against the day of wrath, and of the revelation of the just judgement of God, ^r unto whom he hath said, Depart from

y Rom. vi. 13, 19. *z* Psal. lviii. 2. *a* Prov. i. 16. *b* 2 Pet. ii. 14. *c* Prov. vi. 17, & xxx. 17. *d* Psal. x. 8. *e* Matt. xx. 15. *f* Rom. iii. 13. *g* James iii. 6, 8. *h* Lev. xxiv. 11. *i* Phil. iii. 10. *k* Rom. i. 26, 27, 29. Lev. xx. 10, 13, 15. *l* Rev. ix. 20, 21. Psal. cvi. 37, 38. *m* Job xv. 16. *n* Prov. x. 23. *o* Psal. xxxvi. 4. *p* Deut. xxix. 19. *q* Eph. iv. 19. *r* Rom. ii. 5.

from me, for I desire not the knowledge of thy ways; who is the Almighty that I should serve him, and what profit should I have, if I should pray unto him? ^f

8. So men that would themselves be gods, ^t are fallen to such impiety, that they are not far from the lothsome nature of devils; which our Saviour signified, when he called Judas *a devil*, ^u and the Jews, the *devil's children*. And now, God abhors all wretched man's works, and even his most religious actions, ^x which his troubled, ignorant, and hypocritical conscience causeth him to perform. The Lord regardeth neither him nor his offering; ^y his sacrifice is an abomination; ^z his prayer is turned into sin; ^a all his worship is vain; ^b his works of mercy unprofitable; ^c and nothing is pure unto him; ^d his labour and his revenues are unto sin; ^e he himself lieth dead in sins, ^f and the soul of God doth hate him. ^g Therefore his eyes shall fail, his refuge shall perish, and his hope be expiration of soul; ^h for he offereth the sacrifice of fools, and knoweth not that he doth evil; ⁱ he is reprobate concerning faith, abominable, and unto every good work reprobate. ^l

9. The reward of sin unto man, from the just hand of God, is fearful vengeance, ^m curse, ⁿ and death; ^o begun in this world, to be finished in the next. His vengeance and curse God inflicteth sometimes by his own powerful hand upon the bodies and souls of sinners; sometimes he useth his creatures to torment them; yea, often he vexeth one man by another, and even by himself. For man in himself hath confusion, and is ashamed of his own body and members; ^p his

C

reason,

^f Job xxi. 14, 15. ^t Eze. xxviii. 2. Gen. iii. 5. ^u John vi. 70, & viii. 44. ^x Isa. i. 13, 14. ^y Gen. iv. 5. ^z Prov. xxi. 27. ^a Psal. cix. 7. ^b Matt. xv. 9. ^c Chap. vi. 1, 2. ^d Tit. i. 15. ^e Prov. x. 16. ^f Eph. ii. 1. ^g Psal. xi. 5. ^h Job xi. 20. ⁱ Eccl. iv. 17. ^k 2 Tim. iii. 8. ^l Tit. i. 16. ^m Deut. xxxii. 35. ⁿ Prov. iii. 33. ^o Rom. vi. 23. ^p Gen. iii. 7, 10.

reason, will, and affections are often at war one with another; and his concupiscences fight within him; ^q rancourous envy fretteth and consumeth him; ^r cark-
ing covetousness pierceth him through with many sorrows; ^s his own inordinate lusts do vex and make him sick and lean; ^t generally his whole life he leadeth in vanity and vexation of spirit; ^u all his days are sorrows, and his travel grief; his heart taketh not rest in the night, for he is like the raging sea that cannot rest, whose waters cast up mire and dirt; ^x there is no peace unto him. Again, he is often troubled in mind for his misdeeds; guilty fears do torment his conscience; and he is condemned of his own heart, ^y despairing of all help and mercy at God's hand: ^z Whereupon men dread oft times where no dread is, ^a and the sound of a leaf shaken doth chase them away; they fly as from a sword and fall, no man pursuing them; ^b a sound of fear is in their ears, that in their prosperity the destroyer shall come upon them; neither believe they to return out of darkness. ^c So in this misery, loathing longer life, some lay violent hands on their own bodies, and murder themselves. ^d And man to man doth all manner of mischief and outrage, that they are as beasts ^e unto themselves, by reproaching, blaspheming, robbing, defiling, captivating, and murdering one another both secretly and openly; not sparing their own brethren, wives, children, or dearest friends in their savage wrath, hatred, and cruelty. ^e The Lord moreover afflicteth their bodies with many grievous and noisome sicknesses; ^f their bowels are inwardly tormented with pains; their joints and limbs with aches; filthy

^q James iv. 3. ^r Psal. cxii. 10. ^s 1 Tim. vi. 10.
^t 2 Sam. xiii. 2, 4. ^u Eccl. ii. 17, 23. ^x Isa. lvii. 20, 21.
^y 1 John iii. 20. ^z Gen. iv. 13. ^a Psal. liii. 5. ^b Lev.
xxvi. 36. Deut. xxviii. 65, 66. ^c Job xv. 21, 22. ^d 2 Sam.
xvii. 23. Acts i. 18. ^e Eccl. iii. 18. Job xxiv. 5, 7, 9, 14,
15, 21, 22. ^f Deut. xxviii. 21, 22, 35, &c.

thy leproſies, ſores, and botches do vex and deform them; burning and peſtilent fevers do afflict and conſume them: Neither is there any part or member, from the crown of the head to the ſole of the foot, which is not ſmitten and wounded; even the mind and underſtanding with frenzy and madneſs; g and the bodies ſometimes devoured with lice and vermin, while they are yet alive.^h

10. The creatures all are executioners of God's juſt judgements upon wicked men. The heavens ſometimes withhold their dews and rain, and become like braſs; i ſometimes they ſend down ſtormy tempeſts, with hailſtones and fire, and other evil influences, to deſtroy the earth, the inhabitants, and fruits thereof. k The ſun ſmiteth them by day, and the moon by night; l the ſtars from their bulwarks fight againſt them. m The earth either yieldeth not her fruit, but is like iron, or bringeth forth thorns and thistles and venomous weeds; n yea, ſometimes openeth her mouth, and ſwalloweth men up alive. o Hunger and famine do afflict them, that for want of food they are enforced to eat the fleſh of their own children. p The wild beaſts prey upon and devour them; q even the vileſt creatures, as frogs, flies, lice and the like, are miniſters of wrath and vengeance upon the diſobedient. r The fire breaketh out and burneth them with their ſubſtance; the water overfloweth and drowneth them. The angels of the Lord do purſue, ſcatter, and deſtroy them. ſ And the devils, unto whom wretched men yield homage and obedience, do tyrannize over their goods, their bodies, and their ſouls; t tearing and tormenting them,

C 2

caſting

g Dan. iv. 13, 29, 30, 31. h Acts xii. 23. i Lev. xxvi. 19.
 k Pſal. xviii. 12. Exod. ix. 23, 24. l Pſal. cxxi. 6.
 m Judges v. 20. n Gen. iv. 12, & iii. 18. o Numb. xvi. 32.
 p Deut. xxviii. 53, 57. q 2 Kings xvii. 25. r Exod. viii. 6,
 17, 24. ſ Pſal. xxxv. 5, 6. t 2 Kings xix. 35. ſ Matt. viii. 32.

casting them into fire and water; ^u depriving them of reason, sense, and speech; ^x having them also in horrible bondage under sin, working effectually in them, ^y and holding them as in a snare unto their own will. ^z So that the benefits of God towards them, wicked men do abuse to further licentiousness and presumption; ^a by his punishments they are not bettered, but increase impiety, as it is written, "Men blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory: ^b they blasphemed the God of heaven for their pains and for their sores, and repented not of their works. ^c "

11. Therefore, after a few evil days on earth, which also for his sins are shortened, ^d the man being broken, decayed, and worn out with miseries, is caused at last to go to the king of fears; ^e death seizeth upon him, and separateth the soul from the body; neither can any man redeem his brother, or give his ransom to God, that he may live still for ever, and not see the grave: ^f But terrors take him away as waters, a tempest stealeth him away by night, God casteth upon him (his plagues,) and spareth not, though he would fain fly out of his hand; ^g as a whirlwind that passeth, so is the wicked no more. ^h For his spirit departeth, he returneth to his earth, then his thoughts perish, ⁱ his form and beauty consumeth; ^k and, as he himself, so his name also shall rot. ^l His soul being fetched away from the body, ^m (wherein it lived and joyed, but a little while, in the momentary pleasures of sin, ⁿ) is brought to the

^u Mark ix. 17, 18, 20, 21.

^x Luke viii. 29, & xi. 14.

^y Eph. ii. 2.

^z 2 Tim. ii. 26.

^a Psal. lxxiii. 4, 5, 8.

^b Rev. xvi. 9.

^c Ver. 11.

^d Pro. x. 27.

^e Job xviii. 14.

^f Psal. xlix. 7, 9.

^g Job xxvii. 20, 21.

^h Pro. x. 25.

ⁱ Psal. cxlvi. 4.

^k Psal. xlix. 14.

^l Prov. x. 27.

^m Luke

xii. 20.

ⁿ Job xx. 5.

the prison of hell; ^o where all damned spirits fearfully expect their final doom, at the great day of God, when the souls being again joined with their carcases, which the Lord will raise out of the dust; ^p the seas, and death, and hell, having delivered up the dead which were in them, ^q they shall be judged, every man, according to their works done in the body. ^r The books shall be opened, ^s and all things brought to the light that were hidden in darkness, the counsels of the hearts made manifest; ^t the heavens shall declare man's wickedness, and the earth shall rise up against him; ^u account shall be given of every evil work and evil word, ^x and God will render to these sinners indignation and wrath; ^y they shall be cast into the fiery lake, prepared for the devil and his angels, and with them be tormented in those eternal flames; ^z being for ever separated from the presence of the Lord, and from the glory of his power, from his comfort, life, and light: ^a And death shall feed upon them; ^b the fire that is not blown shall devour them. ^c Then shall be weeping, and wailing, and gnashing of teeth, ^d with too late repentance, and fruitless lamentation, in that second death and utter darkness ^e, where the worm shall not die, nor the fire be quenched for evermore. ^f This is the portion of the wicked from God, and the reward of their sins from the hand of the Most High.

The wicked is kept unto the day of destruction; they shall be brought forth to the day of wrath. Job xxi. 30.

C 3.

CHAP.

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| ^o 1 Pet. iii. 19. | ^p Acts xxiv. 15. | ^q Rev. xx. 13. |
| ^r 2 Cor. v. 10. | ^s Rev. xx. 12. | ^t 1 Cor. iv. 5. |
| xx. 27. | ^u Jude ver. 15. | ^x Matt. xii. 36. |
| ^z Matt. xiii. 39—42. & xxv. 31, 32, 41, 46. | ^y Rom. ii. 8. | ^a 2 Thes. i. 9. |
| ^b Psal. xlix. 14. | ^c Job xx. 26. | ^d Matt. viii. 12. |
| ^e Rev. xx. 24. | ^f Isa. lxvi. 24. | Mark. ix. 43, 44. |

C H A P. III.

OF MAN'S REDEMPTION, AND THE RENEWAL
OF HIS PEACE BY THE GRACE OF GOD IN
CHRIST JESUS.

1. **G**OD, though he spared not the angels, which sinned of their own accord, and maliciously drew man into their condemnation, yet, shewed he favour to Adam and his children, when it was neither deserved, nor asked. For of them he had chosen to be his, before the foundations of the world,^a and prepared for them a kingdom,^b which it was his pleasure to give unto them;^c therefore could he not be hindered: No wisdom, nor understanding, nor counsel, could prevail against him;^d but his own counsel did stand for ever, and the thoughts of his heart throughout all ages;^e he also is greater than all, and none is able to take his sheep out of his hand;^f therefore he said unto them, when they were polluted in their own blood, Ye shall live, even when they were in their blood, he said unto them, Ye shall live;^g I will redeem them from the power of the grave, I will deliver them from death.^h

2. Yet because, as his mercy should be magnified, his justice also was to be satisfied, and death inflicted for the transgression of his law; and now man's misery and weakness was such, as endure death he might, but overcome it he could not,ⁱ nor deliver his soul from the hand of the grave:^k Therefore had God, of his rich grace, and incomprehensible love, ordained his
only

^a Eph. i. 4.
xxi. 30.
xvi. 6.

^b Matt. xxv. 34.

^c Psal. xxxiii. 11.

^d Hof. xiii. 14.

^e Job x. 10. 12.

^f Luke xii. 32.

^g John x. 28.

^h Psal. lxxix. 48.

ⁱ Prov.

^j Ezek.

only begotten Son, which was in his bosom,^l one with himself,^m and in glory with him, before the world was; ⁿby whom all things were created in heaven and in earth, things visible and invisible, and by whom all things consist; ^o even this, his own dear Son, had the Father ordained before the foundation of the world, ^p that he should save his people from their sins, ^q and deliver them from the wrath to come.^r

3. And, forasmuch as being in the form of God,^r and very God himself, ^t (who liveth, and is blessed for ever) he could not, in that nature and glory, (wherein only is immortality ^u) partake with man's wretchedness, nor taste of his death, which yet by God's grace he was to taste for all men: ^x Therefore was it also ordained, that the Word should be made flesh, ^y even the Son of God, when he came into the world, should be made of a woman, ^z and of the seed of earthly man, according to the flesh; ^a that he should take on him the form of a servant, ^b and be found in shape as a man, partaker with his children of flesh and blood, ^c that he might suffer for their sake, be touched with the feeling of their infirmities, and in all things tempted in like sort, yet without sin.^d

This incarnation of the Lord, whereby he should become our *Emmanuel*, that is, God with us, ^e was not to be man's work, nor brought to pass by carnal generation, but by the Holy Ghost, and power of the most High, overshadowing a virgin, ^f whereby she should conceive in her womb, ^g and bear a holy thing that should be called the Son of God.^h Who, for the

^l John i. 14, 18.

^m Chap. x. 30.

ⁿ Chap. xvii. 5.

^o Col. i. 16, 17.

^p 1 Pct. i. 20.

^q Matt. i. 21.

^r 1 Thes.

i. 10.

^s Phil. ii. 6.

^t 1 John v. 20.

^u 1 Tim. vi. 16.

^x Heb. ii. 9.

^y John i. 14.

^z Gal. iv. 4.

^a Acts xiii. 23.

^b Phil. ii. 7.

^c Heb. ii. 14.

^d Chap. iv. 15.

^e Matt. i. 23.

^f Luke i. 35.

^g Verse 31.

^h Verse 35.

the fulness of the grace of the Godhead, which was to dwell in him bodily,ⁱ and the Spirit wherewith he was to be anointed,^k should be named the MESSIAH, and the CHRIST, that is, the ANOINTED of God;^l and, for the salvation of sinners, should be crowned with the title of JESUS,^m that is, the SAVIOUR or DELIVERER, at whose name every knee should bow, both of things in heaven, and things in earth, and things under the earth;ⁿ and every tongue confess that Jesus Christ *is the Lord*, unto the glory of God the Father, who gave him to be his salvation to the end of the earth.^o

5. For by this his Son, the brightness of his glory,^p God would reconcile the world to himself,^q not imputing, but freely forgiving their sins unto them;^r and, by this image of his own invisible majesty,^t would renew the heavenly image in man, which now was defaced,^u giving him a new heart and a new spirit,^v even putting his own Spirit within him,^x and making him a new creature.^y For, whereas the first Adam was made but a living soul,^z and having lost his life by sin, could not recover the same again, but death reigneth over all;^a this second Adam, which was a live-making Spirit,^b should quicken them that were dead in trespasses and sins,^c and by his voice should raise them up, and give them life eternal;^d that so the dead men might live again, and they awake and sing, that dwell in dust.^e

6. The way to work out this wondrous grace for men's redemption, was appointed to be by great afflictions, through which the Prince of their salvation was to be consecrated, that many children might be brought

ⁱ Col. ii. 9.	^k Luke iv. 18.	^l John i. 21.	^m Matt.
ⁱ i. 21.	ⁿ Phil. ii. 10. 11.	^o Isa. xlix. 6.	^p Heb. i. 3.
^q 2 Cor. v. 19.	^r Eph. i. 7.	^s Col. i. 15.	^t Chap.
^u iii. 10.	^v Ezek. xxxvi. 26.	^x Verse 27.	^y 2 Cor. v. 17.
^z Gen. ii. 8.	^a Rom. v. 12, 14.	^b ζωοποιῶν	^c 1 Cor. xv. 45.
^e Eph. ii. 5.	^d John v. 25.	^e Isa. xxvi. 19.	

brought unto glory. ^f For this Son of God, the Lord and Heir of all things, was to empty himself, and take on him the form of a servant; ^g to become less than the angels; ^h yea, more deformed than the sons of Adam; ⁱ even a worm, and not a man; the shame of men and contempt of the people; ^k that, when we should see him, he should have neither form nor beauty that we should desire him; ^l though yet in himself he was much fairer than the sons of Adam, ^m all his parts, and features, and countenance, so excellent, that he was wholly delectable. ⁿ

7. So, when the first begotten of the Father was brought into the world, though all the angels of God did worship him, ^o the winds and seas obeyed him, ^p the fish payed his tribute, ^q the wild beasts lived at peace with him, ^r and the very devils confessed him, and were afraid, ^s yet wretched man would not acknowledge him; his own received him not, ^t he was a stranger to his brethren, an alien to his mother's sons; ^u despised he was, and we esteemed him not. ^x Yea, God himself did break him, and make him subject to infirmities, ^y and lay upon him the iniquity of us all; ^z for we made him to serve for our sins, we wearied him with our iniquities, ^a so that innumerable troubles compassed him about; and our sins, which now were his, took such hold upon him, that he was not able to look up, ^c for which a cup was given him of the Father to drink, ^d full of sorrow, fear, heaviness, and agony, that made his soul heavy, even unto the death; ^e and he prayed his Father, that, if it had been

^f Heb. ii. 10. ^g Phil. ii. 7. ^h Heb. ii. 7, 9. ⁱ Isa. liii. 14.
^k Psal. xxii. 6. ^l Isa. liii. 2. ^m Psal. xlv. 2. ⁿ Song v. 16.
^o Heb. i. 6. ^p Matt. viii. 27. ^q Matt. xvii. 27. ^r Mark
i. 13. ^s Luke viii. 28. ^t John i. 11. ^u Psal. lxix. 8.
^x Isa. liii. 3. ^y Verse 10. ^z Verse 6. ^a Chap. xliii. 24.
^b Psal. xxii. 12: 16. ^c Psal. xl. 12. ^d John xviii. 11.
^e Matt xxvi. 37, 38. Mark xiv. 35.

been possible, it might have passed from him; ^f offering up his prayers with strong crying and tears; ^g and sweat, like drops of blood, trickling down to the ground, ^h the shadow of death being upon his eyes. ⁱ But, because it could not be but he must drink, (for therefore came he to that hour ^k,) and the Lord God had opened his ear that he was not rebellious, neither turned back, ^l he willingly gave up his body for a sacrifice, and bore the wrath of God, due for our trespasses; ^m he who knew no sin was made sin for us, ⁿ and poured out his soul unto death. ^o

8. Then came Satan, the prince of this world, to see if he could have conquered him, but he had nothing in him; ^p yea, his own time was now come, now was he to be cast out, ^q and Christ being lifted up from the earth, would draw all men to himself. The serpent beset him with snares of death, and with floods of Belial, to make him afraid; ^r but he said unto death, *I will be thy death*, and unto the grave, *I will be thy destruction*; ^s so he spoiled the principalities and powers of that kingdom of darkness, made a shew of them openly, triumphed over them in the same crosses; ^t and destroyed, through death, him that had the power of death, that is the devil. ^v

9. They, for whom he suffered all these things, regarded not the Rock of their salvation, but judged him as plagued, and smitten of God, and humbled. ^u He trode the wine press alone, and of all the people there was none with him; ^x his own disciples had all forsaken him and fled, ^y so that he by himself purged our sins. ^z He looked for some to have pity on him,

^f Matt. xvi. 39. ^g Heb. v. 7. ^h Luke xxii. 44. ⁱ Job xvi. 16
^k John xii. 27. ^l Isa. l. 5. ^m Psal. xl. 7. 8.
ⁿ 2 Cor. v. 25. ^o Isa. liii. 12. ^p John xiv. 30. ^q Chap. xii. 31. 32.
^r Psal. xviii. 4, 5. ^s Hos. xiii. 14. ^t Col. ii. 15.
^u Heb. ii. 14. ^v Isa. liii. 4. ^x Chap. lxiii. 3.
^y Matt. xxvi. 56. ^z Heb. i. 3.

him, but there was none; for comforters, but none he found; ^a there was not any that would know him; all refuge failed him; none cared for his soul. ^b His own people betrayed him, and denied him in the presence of Pilate, when he had judged him to be delivered; ^c they denied the holy One and the just, and desired a murderer to be given them. ^d Then was the Lord of glory misused, and suffered much speaking against of sinners; they opened upon him the mouth of deceit, and compassed him about with words of hatred; they rewarded him evil for good, and hatred for his friendship; ^e they spit on his face, and buffeted him; ^f they crowned him with thorns, and scourged him; ^g he became a reproach unto them; they that looked upon him shook their heads; ^h yea, rebuke did break his heart, and he was full of heaviness; ⁱ for dogs did compass him about, the assembly of the wicked inclosed him; they pierced his hands and his feet, ^k and gored his side; ^l they slew and hanged him on a tree, ^m so was he made a curse for us; ⁿ for the curse of God was on him that was hanged. ^o

10. But in his trouble he called upon the *Lord*, and cried unto his *God*, Why hast thou forsaken me? Thou art my hope, my portion in the land of the living: ^p Deliver me out of the mire, that I sink not; let me be delivered from them that hate me, and out of the deep waters; let not the water-flood drown me, and let not the pit shut her mouth upon me; ^q deliver my soul from the sword, my desolate soul from the hand of the *dog*. ^r In the end, he commended his spirit into the hands of his Father; ^s confirmed the testament

^a Psal. lxxix. 20. ^b Psal. cxlii. 4. ^c Acts iii. 18. ^d Verse 14. ^e Psal. cix. 2, 3, 5. ^f Matt. xvi. 67. ^g John xix. 1, 2. ^h Psal. cix. 25. ⁱ Psal. lxxix. 10. ^k Psal. xxii. 16. ^l John xix. 34. ^m Acts v. 30. ⁿ Gal. iii. 13. ^o Deut. xxi. 23. ^p Psal. xxii. 1. & cxlii. 5. ^q Psal. lxxix. 14, 15. ^r Psal. xxii. 20. ^s Luke xxiii. 46.

testament by his death,^t and unto the dust of death he was brought,^u his grave was with the wicked.^x

11. But the sorrows of death were soon loosed,^y because it was impossible that the LORD OF LIFE should be holden of it:^z For, as he had power to lay down his life, so had he power to take it again; this commandment he had received of his Father,^a who shewed him also the path of life,^b and brought again from the dead this great Shepherd of the sheep.^c Wherefore, the third day he rose up alive;^d he rose up, and his enemies were scattered, and they that hated him fled from before him;^e and now behold he is alive for evermore, and hath the keys of hell and of death:^f Death hath no more dominion over him,^g for it is swallowed up in victory.^h

12. Thus, God's hand was with the Man of his right hand, with the son of man whom he made strong for himself;ⁱ the Lord heard him in the day of trouble, and sent him help from his sanctuary, remembered all his oblations, and turned his burnt-offering into ashes, gave him according to his heart, and fulfilled all his counsel,^k that we might rejoice in his salvation, and set up banners in the name of our God, when the Lord had performed all his petitions.^l For he having thus, through the eternal Spirit, offered himself without spot unto God,^m obtained eternal redemption;ⁿ and having drunk of the brook in the way, he therefore lifted up the head.^o He ascended up on high with triumph, leading captivity captive,^p and approached unto the Ancient of days,^q who set him at his right hand in the heavenly places,
far

^t Heb. ix. 17. ^u Psal. xxii. 15. ^x Isa. liii. 9. ^y Acts
 ii. 24. ^z Chap. iii. 15. ^a John x. 18. ^b Psal. xvi. 11.
^c Heb. xiii. 20. ^d 1 Cor. xv. 4. ^e Psal. lxviii. 1. ^f Rev.
 i. 18. ^g Rom. vi. 9. ^h 1 Cor. xv. 54. ⁱ Psal. lxxx. 17.
^k Psal. xx. 1, 2, 3, 4. ^l Verse 5. ^m Heb. ix. 14.
ⁿ Verse 12. ^o Psal. cx. 7. ^p Psal. lxviii. 18. ^q Dan. vii. 13.

far above all principality, and power, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come, and made all things subject under his feet, ^r gave him dominion, and honour, and a kingdom, that all peoples, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall never be taken away, and his kingdom shall never be corrupted; ^f and this is the name whereby we must call him, *Jehovah our justice.* ^t

13. And now the gates of the heavenly paradise were opened to the sons of Adam, ^u and the tree of life, better than that from which the cherubim's sword had kept man, ^x was given him by Christ, to eat of, and live for ever. ^y Now felt men the effect of that heavenly oracle, that came out of Caiaphas' mouth, "It is expedient for us, that one man die for the people, and the whole nation perish not." ^z For lo, the wrath of God, kindled for man's sin, was appeased by the death of this man, Christ Jesus, who gave himself a ransom for all men, ^a and bare our sins in his body on the tree, ^b being the surety of the testament. ^c It pleased the Father by him, the Prince of peace, ^d to reconcile all things to himself, and to set at peace, through the blood of his cross, both the things in earth and the things in heaven. ^e For it was his beloved Son, in whom he was well-pleased, ^f his chosen One in whom his soul delighted, ^g that had given himself to be an offering, and a sacrifice of a sweet smelling savour to God, ^h who smelled here a savour of rest, sweeter than that in Noah's sacrifice, which caused him to say in his heart, that he would

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curse

^r Eph. i. 20, 21. ^f Dan. vii. 14. ^z Jer. xxiii. 43.
^u Luke xxiii. 43. ^a Gen. iii. 24. ^y Rev. ii. 7. ^z John
xi. 50. ^a 1 Tim. ii. 5, 6. ^b 1 Pet. ii. 24. ^c Heb. vii. 22.
^d Isa. ix. 6. ^e Col. i. 20. ^f 2 Pet. i. 17. ^g Isa. xlii. 1,
^h Eph. v. 2.

curse the ground no more for man's cause, though the imaginations of man's heart were evil from his youth: ⁱ For now there shall be no more curse, but the throne of God, and of the Lamb (that was slain) shall be in the city; ^k he will be merciful unto his land, unto his people. ^l The angels saw this, and were glad for our salvation; they sung at our Saviour's birth, "Glory to God in the highest (heavens,) and upon earth peace, towards men good will." ^m And, when he was glorified, the thousand thousands of them praised him, saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honour, and glory, and praise." ⁿ The heavens rejoiced for that the Lord had done, the lower parts of the earth shouted, the mountains, forests, and every tree, burst forth into praises, for that the Lord had redeemed Jacob, and would be glorified in Israel; ^o and all creatures in heaven, and in earth, under the earth, and in the sea, and all that are in them, gave praise, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for evermore. Amen. ^p

14. This grace was the wisdom of God in a mystery, the hidden wisdom which God had fore-determined before the world, unto our glory; ^q but it was hid from the eyes of all the living; and hid from the fowls of the heaven; ^r none of the princes of this world knew it, no eye had seen it, nor ear heard it, neither came it into man's heart; ^s only God understood the way thereof, ^t and from the beginning of the world it was kept secret and hid in him, ^u and still he hideth it from the wise, and men of understanding,

ⁱ Gen. viii. 21. ^k Rev. xxii. 3. Zech. xiv. 11. ^l Deut. xxxii. 43.
^m Luke ii. 13, 14. ⁿ Rev. v. 11, 12. ^o Isa. xlv. 23.
^p Rev. v. 13. ^q 1 Cor. ii. 7. ^r Job xxviii. 21
^s 1 Cor. ii. 8, 9. ^t Job xxviii. 23. ^u Eph. iii. 9.

standing, ^x neither can natural men perceive it, ^y until he reveal it unto them by his Spirit, which Spirit searcheth all things, even the deep things of God, ^z and by it we know the things that are given to us of God. ^a

15. And now he hath opened to us the mystery of his will, according to his good pleasure which he had purposed in Christ; ^b he hath proclaimed unto the ends of the world, that the SAVIOUR of the daughter of SION is come, his wages with him, and his work before him; ^c that we might clearly see the fellowship of the mystery, ^d and might be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, and might be filled with all fulness of God; ^e who hath given us beauty for ashes, the oil of joy for mourning, the garment of gladness for the spirit of heaviness, ^f because our warfare is accomplished, and our iniquity is pardoned. ^g For, while we were yet sinners, Christ died for us; ^h and, when we were enemies, we were reconciled to God by his death, and now shall be saved by his life; for the chastisement of our peace was upon him, and with his stripes we are healed; ⁱ he hath washed us from our sins in his blood, ^k and purged our consciences from dead works, to serve the living God; ^l and is gone up into very heaven, to appear now in the sight of God for us, ^m and there to prepare us a place, that where he is we may be also. ⁿ From whence he will shortly shew himself with his mighty angels, ^o to be glorified in his saints, and made marvellous in them that believe; ^p who, after that they have drunk

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of

^x Matt. xi. 25. ^y 1 Cor. ii. 14. ^z 1 Cor. ii. 10. ^a Verse 12.
^b Eph. i. 9. ^c Isa. lxii. 11. ^d Eph. iii. 9. ^e Verse 18.
^f 19. ^f Isa. lxi. 3. ^g Isa. xl. 2. ^b Rom. v. 8, 9, 10.
ⁱ Isa. liii. 5. ^k Rev. i. 5. ^l Heb. ix. 14. ^m Verse 24.
ⁿ John xiv. 2, 3. ^o 2 Thess. i. 7. ^p Verse 10.

of his cup, and been baptized into his death and burial,^q and walked with him in newness of life in this vale of tears, and fulfilled the rest of his afflictions in their flesh,^r shall have their vile bodies changed and fashioned like to his glorious body,^s the dead being raised up incorruptible,^t and such as live and remain being changed, and caught up with them also in the clouds, to meet the Lord in the air,^u and so shall they ever be with the Lord, their faces shining as the sun, in the kingdom of their Father.^x

16 Although this mystery of Christ was not opened unto the sons of men in other ages, as it was at last revealed unto his holy apostles and prophets by the Spirit, yet was the effect and sum thereof made known to all the patriarchs from the beginning.^y For Jesus Christ was yesterday, is to day, and the same for ever;^z and Abraham saw his day and was glad;^a Abel also by faith in him, obtained testimony that he was righteous;^b which faith he learned of his father Adam who heard of God the riches of this grace freely preached in paradise, before the sentence of exile and death was pronounced upon him, namely that the *woman's seed should crush the serpent's head*;^c who also was shewed the way, to be by death and sacrifice, a shadow whereof he saw in the lambs then slain and sacrificed in the service of the Lord.^d The great afflictions of Christ and of his people, were foretold in the serpent's *crushing of his heel*, and *the enmity between the woman's seed and that serpent's*; foreshewed also in the murder of Abel the just, by Cain his wicked brother.^e To Christ gave all the prophets witness, that through his name, all that believed in him, should receive

^q Rom. vi. 3, 4.	^r Col. i. 24.	^s Phil. iii. 21.	^t 1 Cor.
xv. 52.	^u 1 Theff. iv. 17.	^x Matt. xiii. 43.	^y Eph.
iii. 4, 5.	^z Heb. xiii. 8.	^a John viii. 56.	^b Heb.
xi. 4.	^c Gen. iii. 15.	^d Chap. iv. 4.	^e Gen. iv. 8.

receive remission of sins; ^f and the twelve tribes, instantly serving God night and day, hoped to come unto this promise. ^g So in this hope and expectation of redemption, by the Son of God, the fathers rested and comforted their fainting souls by faith, the evidence of things not seen; ^h by which faith they saw the promises afar off, ⁱ were persuaded, saluted them, and confessed that they were strangers and pilgrims upon earth, and so died, having through their faith obtained testimony, but received not the promise; ^k God providing a better thing for us, that they without us should not be made perfect; but in patient hope pass out their days on earth; and after death wait all the days of their appointed time till their changing shall come, ^l and then stand up in their lot, (with us and all saints,) at the end of the days. ^m

17. But all this grace and riches of the glorious mystery now manifested to the saints, which is *Christ in us the hope of glory*, ⁿ God did not communicate with all men, neither yet doth, save with some few chosen in Christ ^o before the foundation of the world; ^p which little flock have their election, not by works, but by him that calleth, ^q according to the good pleasure of his own will; ^r who without any unrighteousness hath mercy on whom he will, and whom he will he hardeneth; ^s having made, as the clay-potter of one lump, some men vessels of mercy prepared unto glory, and some vessels of wrath prepared unto destruction; ^t which yet, notwithstanding, have many favours and benefits from God to draw them to repentance, out of the snare of Satan; but all in vain, for they despise the grace proffered unto them, and run

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headlong

^f Acts x. 43. & xxviii. 23. ^g Acts xxvi. 7. ^h Heb. xi. 1.
ⁱ Verse 13. ^k Verse 39, 40. ^l Job xiv. 14. ^m Dan.
xii. 13. ⁿ Col. i. 27. ^o Matt. xx. 16. ^p Eph. i. 4.
^q Rom. ix. 11. ^r Eph. i. 5. ^s Rom. ix. 18. ^t Verse 21, 22, 23.

headlong into the condemnation, whereto they were of old ordained: ^u let mercy be shewn unto them, yet will they not learn righteousness; in the land of equities they will do wickedly, and will not behold the majesty of the Lord. ^x

18. And of these there are two sorts, some that are called to the knowledge of the truth, and have received it with joy, yet having no roots, believe but for a while, and in the time of temptation go away. ^y Yea, of these are that have been once enlightened, and have tasted of the heavenly gift, and been made partakers of the holy Ghost, and have tasted of the good word of God, and of the powers of the world to come, and yet, notwithstanding, fall away, and crucify again to themselves the Son of God, and make a mock of him, ^z and tread him under foot, and count the blood of the testament as an unholy thing, wherewith they were sanctified, and do despite to the Spirit of grace. ^a Such it is impossible they should be renewed again unto repentance; ^b nether remaineth any more sacrifice for their sins, but a fearful looking for of judgement, and violent fire, which shall devour them. ^c And such, howsoever they were among the saints, yet were they not of them, for then they would have continued with them; ^d neither were they of Christ's sheep, for then he would have given them eternal life, and they should never have perished, neither should any have plucked them out of his hand; ^e he would have put his fear in their hearts, that they should not have departed from him; ^f though they had fallen, they should not have been cast off, for the Lord would have put under his hand. ^g

19. Other

^u Jude verse 4.
vi. 4, 5, 6.
x. 26, 27.
xxxii. 40.

^x Isa. xxvi. 10.
^a Chap. x. 19.
^d 1 John ii. 19.
^g Psal. xxxvii. 24.

^y Luke viii. 13.
^b Chap. vi. 4, 6.
^e John x. 27, 28.

^z Heb.
^c Chap.
^f Jer.

19. Other some there are not called to the faith, but strangers from the covenants of promise,^h whom God suffereth to walk in their own ways,ⁱ not shewing them his word, nor his statutes and judgements.^k Or, if he cause his gospel to come unto them, yet will not they come unto him, that they might have life;^l they hear not his words, because they are not of God;^m neither believe, because they are not Christ's sheep:ⁿ All the day long he stretcheth forth his hand to an unpersuadable and gainsaying people. Yea, believe they cannot, because he hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them:^p The Lord hath covered them with the spirit of slumber.^q

20. And these are, for the most part, the wise and learned of the world, from whom God hideth the secret of his gospel,^r and worketh a marvellous work in this people, even a marvellous work and a wonder, (as saith the Prophet,) that the wisdom of the wise men perish,^s for the Lord knoweth that their thoughts be vain.^t Therefore he maketh their wisdom to perish, and casteth away the understanding of the prudent;^u he poureth contempt upon princes, and causeth them to err in desert places out of the way,^x and maketh the strength of the mighty weak:^y he scattereth the proud in the imagination of their hearts, and putteth down the mighty from the thrones;^z the wisdom of this world maketh he foolishness,^a and by the foolishness of preaching saveth them that believe;^b which also are the foolish, weak, vile, and despised things of the world, even things

^b Eph. ii. 12. ⁱ Acts xiv. 16. ^k Psal. cxlvii. 19, 20.
^l John v. 40. ^m Chap. viii. 47. ⁿ Chap. x. 26. ^o Rom.
x. 21. ^p John xii. 39, 40. ^q Isa. xxix. 10. Rom. xi. 8.
^r Luke x. 21. ^s Isa. xxix. 14. ^t 1 Cor. iii. 20. ^u 1 Cor.
i. 19. ^x Psal. cvii. 40. ^y Job xii. 21. ^z Luke i. 51, 52.
^a 1 Cor. i. 20. ^b Verse 21.

things that are not, which he hath yet chosen, to bring to nought the things that are; ^c that no flesh should rejoice in his presence, ^d but, as it is written, He that rejoiceth, let him rejoice in the Lord. ^e

21. Thus, Christ crucified is to the Jews a stumbling block, and to the Greeks foolishness; ^f and only to them which are called, both of Jews and Greeks, he is the power of God, and the wisdom of God; in whom they triumph and say, Lo, this is our God, we waited for him, and he will save us; this is the Lord whom we waited for, we will joy and be glad in his salvation. ^g

22. And thus is there a distinction made of the sons of Adam; some left to perish in their sins, the children of wrath, as they were by nature, ^h who, because they are not born again, they cannot see the kingdom of God: ⁱ Other some are bought from the earth, ^k and born anew of immortal seed, ^l and are not of this world, ^m but have their conversation in heaven, ⁿ and power given them of Christ to be the sons of God, which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ^o

23. Between these two sorts of men is great difference, both in the affections of God, who loveth the one, and hateth the other, ^p and of Christ, who prayeth for one and not for another; ^q and in their affections again towards God, and one towards another. For the saints love the Lord, ^r and have mutual love among themselves; but the wicked soul abhorreth him, ^s and they hate such as he has chosen out of the world;

^c 1 Cor. i. 27, 28. ^d 1 Cor. i. 29. ^e Verse 31. ^f Verse 23, 24. ^g Isa. xxv. 9. ^h Eph. ii. 3. ⁱ John iii. 3. ^k Rev. xiv. 3. ^l 1 Pet. i. 23. ^m John xvii. 16. ⁿ Phil. iii. 20. ^o John i. 12, 13. ^p Rom. ix. 13. ^q Psal. cxlvi. 8. & xi. 5. ^r John xvii. 9. ^s Psal. xviii. 1. ^t 1 John iv. 19, 21.
 ^u Zech. xi. 8.

world;^t and are hated again of them with perfect hatred.^u Thus is there war and enmity betwixt the just and the wicked,^x the one of them being an abomination to the other.^y

24. Hence it is, that the scripture speaketh so much of the fellowship and communion of the saints, with God, and among themselves, and of their separation from the devil, and from his children the wicked men, even in this life, while they yet live together with them in civil society, and breathe one common air; expecting with patience the full and final separation, which Christ and his angels will make at the last and great day of doom.^z

Of this holy communion here on earth, I purpose to treat, as God hath given me to discern by his word. His gracious Spirit breathe upon my soul, and guide my pen to set down his truth.

C H A P. IV.

WHO BE THE SAINTS OF THIS COMMUNION.

1. **T**HAT we may the better discern the communion of saints, whereof we treat, let us first consider who the persons be that have fellowship together. The head and highest in this holy society is the Lord our God, who is not only most holy in himself, but communicateth his boliness with us his creatures; and doth vouchsafe to have fellowship with us, even in this life and world; as it is written, "If we say that we have communion with him, and walk in darkness, we lie, and do not the truth: But, if we walk in the light, as he is in the light, we have communion
" one

^t John xv. 18, 19.
^y Prov. xxix. 27.

^u Psal. cxxxix. 21, 22.
^z Matt. xiii. 39, 40, 41, &c.

^x Gen. iii. 15.

"one with another," (that is, God with us, and we with him,) "and the blood of Jesus Christ his Son cleanseth us from all sin."^a For this cause he is often called in scriptures, the *Saint* or *holy One* of Israel,^b and the *King of the saints*.^c This is to be understood of all the three persons in the unity of the Godhead, the Father, the Son, and the holy Spirit, of whom it is written, *He (is) holy Gods*,^d and accordingly his people are named, *The people of the Holy Ones*.^e

2. Jesus Christ, as he is God manifested in the flesh, is the saint of God,^f the holy One and the true,^g even the holy One of Israel;^h being himself of the Holy Ghost,ⁱ and therewith baptizeth his church,^k whereof he is the Mediator; and was figured out by the high-priest in the law, who, in type of him, was also called the saint of the Lord,^l and carried this writing graven in gold upon his forehead, *HOLINESS TO JEHOVAH*.^m With this Jesus our Redeemer we that believe have a very near communion, according to that which is written, "He that sanctifieth," which is Christ, "and they that are sanctified," which are his people, "are all of one, for which cause he is not ashamed to call them brethren."ⁿ And again, "God is faithful, by whom ye are called unto the communion of his Son Jesus Christ our Lord."^o

3. The elect and blessed angels are also saints; ^p having sanctity by creation continued and confirmed unto them for ever. These heavenly spirits have communion,
not

^a 1 John i. 6, 7, ^b Isa. v. 19, 24. ^c Psal. lxxi. 12. & lxxviii. 47. & lxxxix. 18. ^d Rev. xv. 3. ^e The mystery of the holy Trinity. ^f Jos. xxiv. 19. ^g Dan. viii. 24, in the Hebrew. ^h Mark i. 24. ⁱ Rev. iii. 7. ^j Isa. liv. 5. ^k Luke iv. 1. ^l Matt. iii. 11. ^m Acts i. 5. ⁿ Psal. cvi. 16. ^o Exod. xxviii. 36. ^p Heb. ii. 11. ^q 1 Cor. i. 9 ^r Deut. xxxiii. 2. with Acts vii. 53. ^s Jude verse 14.

not only with God, in whose presence they stand, but also with us, the children of God, through faith, by which we are come unto the great assembly of the many thousands of them,^q have them for our guardians,^r and acknowledging themselves to be our fellow-servants.^f

4. All men and women, called to the faith of God, are *saints* by calling;^t being sanctified by Christ Jesus, and one with another are *holy brethren*.^u Of these, some are *saints* departed this life, and sleeping in the Lord;^x others are on earth, and while they here live, (notwithstanding their many infirmities and afflictions) are *saints of the most High*; ^y *a holy nation*.^z

5. This happy society our fathers of old saw shadowed in the tabernacle, where God dwelt among men.^a His own gracious presence appeared, when his glory filled the tabernacle,^b and his voice was heard of Moses out of the same;^c and the ark of his strength was a continual sign of his residence and rest therein.^d His son Christ was represented by the mercy-seat, or propitiatory covering the ark, in whom, and by whom, God is reconciled with his people,^e who therefore is called the propitiatory or reconciliation;^u from that was the voice of God heard speaking,^x even as by Christ he speaketh to the end.^y The angels were figured in the cherubims upon the mercy-seat, and in the curtains of the tent round about,^z for so these blessed spirits minister unto Christ, and to his church, the heirs of his salvation.^a The multitude of believers were resembled

^q Heb. xii. 22. ^r Psal. xxxiv. 7. & xci. 11, 12. ^f Rev. xii. 9. ^t Deut. xxxiii. 3. ⁱ Cor. i. 2. ^u Heb. iii. 1. ^x Matt. xxvii. 52. ^y Psal. xvi. 3. Dan. vii. 18, 21, 22, 25. Rom. i. 7. ^z 1 Pet. ii. 9. ^a Psal. lxxviii. 60. ^b Exod. xl. 34. ^c Lev. i. 1. ^d Psal. cxxxii. 8. ^e Exod. xxv. 17. ^u Hilasterion. Rom. iij. 25. ^x Num. vii. 89. ^y Heb. i. 2, 4. ^a Exod. xxv. 18. & xxvi. 1. &c. ^a Heb. i. 6, 14.

bled in the twelve cakes, (according to the number of the twelve tribes of Israel,) set upon the pure table before the Lord,^b with pure incense upon them, to be for a remembrance and offering by fire to the Lord instead of them.^c So we Christians are unleavened cakes, standing before the Lord in his church,^d and being in Christ a sweet odour unto him, who still hath his spiritual tabernacle with men, and dwelleth with them.^e

C H A P. V.

HOLINESS OR SANCTITY WHAT IT IS.

1. **T**HE scripture calleth that thing or person holy, which is separated from profaneness and pollution, and is addicted or applied to the divine use or service of God. Thus, the sabbath-day was hallowed, when God had severed it from common labour and human employment, to be spent in heavenly exercises and meditations, whereupon it is named *The holy sabbath of rest to the Lord.*^f The like is to be minded for all other feast days appointed by God for holy convocations.^g The first-born of man and beast were sanctified to the Lord, by being exempted from man's use, dedicated to God, and employed in his service.^h Hence was it, that all strange or unclean persons were forbidden to eat, yea, or to touch the holy things.ⁱ And, when the Israelites were sanctified ceremonially, it was by washing their garments, abstaining from their wives,^k thus preparing their bodies

^b Lev. xxiv. 5, 6. ^c Lev. xxiv. 7. ^d 1 Cor. v. 7. *αἵματι*
^e Rev. xxi. 3. ^f Exod. xxxv. 2. & xvi. 23. ^g Lev. xxiii.
 2, 3, 4, 21, 24, 27, 35, 36, 37. ^h Exod. xii. 2. Deut.
 xv. 19. Numb. iii. 13, 41. & viii. 17, 18. ⁱ Exod. xxix. 35.
 Lev. xxii. 3, 4, 5, 6, 9, 10. ^k Exod. xix. 14, 15, 22.

dies and minds to converse with God. And, in the whole course of their life, this was their sanctification and signs thereof, to abstain from all sin and uncleanness, as also from communion with the sinners and unclean; and to give themselves to the service of God, and keeping of his laws.

2. This is to be seen in many particulars. As the calling and separating of Israel from other people, that they might be holy unto God.^l The shadow hereof, namely abstinence from eating unclean meats, (which figured their refraining from the fellowship of wicked men,^m) for a sign and testimony of their sanctification and holiness with the Lord.ⁿ To Moloch they might not offer their children, for that was to defile God's sanctuary, and pollute his holy name;^o nor turn after sooth-sayers, for the same cause.^p All monuments of idolatry they were to destroy, because they were a holy people to the Lord their God.^q Idolatrous rites and customs they were to refrain from, for the same cause.^r Even their bodily excrements were to be covered, so that their host might be holy before the Lord.^s And, being thus cleansed from evil, they were willed to remember and do all his commandments, and so be holy unto their God.^t

3. The new testament also teacheth this same, while it opposeth sanctity unto all manner of sin and uncleanness,^u and exhorteth us to cleanse ourselves from all filthiness of the flesh and spirit, and so grow up unto perfect holiness in the fear of God;^x that, being sanctified throughout,^y we may by good works give all our members servants unto righteousness in holiness.^z

E

CHAP.

^l Lev. xx. 26. ^m Acts x. 12, 13, 17, 20, 28, &c. ⁿ Lev. xi. 44, 45. Exod. xxii. 31. Deut. xiv. 21. ^o Lev. xx. 3.
^p Lev. xx. 6, 7. ^q Deut. vii. 5, 6. ^r Chap. xiv. 1, 2.
^s Chap. xxiii. 13, 14. ^t Numb. xv. 40. ^u 1 Cor. vi. 9.
^{10.} 11. ¹ Theff. iv. 7. ^x 2 Cor. vii. 1. ^y 1 Theff. v. 23.
^z Rom. vi. 19.

C H A P. VI.

HOW HOLINESS IS ASCRIBED UNTO GOD AND CHRIST, AND HOW UNTO CREATURES.

1. **H**OLINESS is ascribed unto God, in the word, both by angels and men, in two respects. ^a 1. Because he in himself is sanctity and purity itself; and it is impossible that in him should be any evil, sin, or uncleanness. He is light, and darkness in him there is not any; ^b he delighteth not in wickedness, neither shall evil dwell with him; ^c he cannot so much as be tempted with evil; ^d therefore is he sequestered from this sinful world, and heaven is the habitation of his holiness. ^e 2. Again, because he is the only Author and Effector of all holiness and sanctity in whomsoever; sanctifying us his people, ^f and giving his sabbath for a sign hereof; ^g and advancing us hereby above all nations which he hath made; ^h this being one of his principal blessings. ⁱ He giveth holiness to all things about him, to the heavens, and to earthly places, ^k where he vouchsafeth to appear or remain. ^l So that none is holy as Jehovah; ^m he is a holy God, sanctified in justice; ⁿ and let all flesh bless the name of his holiness for ever and ever. ^o

2. Jesus

^a Isa. vi. 3. Psal. xcix. 3, 5, 9. Rev. iv. 8. ^b 1 John i. 5.
^c Psal. v. 4. ^d Jam. i. 13. ^e Isa. lxiii. 15. ^f Lev. xx. 8.
 John xvii. 17. Jude verse 1. ^g Ezek. xx. 12. ^h Deut.
 xxvi. 18, 19. ⁱ Chap. xxviii. 2, 9. ^k Psal. xx. 6. ^l Exod.
 iii. 5. Psal. xlviii. 1. Neh. xi. 1, 18. Rev. xxi. 2. ^m 1 Sam.
 ii. 2. ⁿ Isa. v. 16. ^o Psal. cxlv. 21.

2. Jesus Christ hath holiness in his divine nature, equal with the Father and Holy Ghost; and, in his manhood, he was holy by birth; ^p in life also, and conversation, he shewed all manner of holiness, without sin or spot. ^q For such an high-priest it became us to have, as is holy, harmless, undefiled, and separated from sinners. ^r And he giveth holiness and purity to his church, ^s for whose sake he sanctified himself; ^t and is therefore worthily intitled, the holy One of God, ^u even the Holy of holies; ^v unto whom the seraphim do sing, as he sitteth on the high throne of his glory, within his temple, "Holy, holy, holy, ^v *is the Lord of hosts.*

3. The angels are spirits holy by nature, so created of God at the first; and having kept their original, are stablished by God's election, through Christ their head, in their holy and happy estate for ever, ^x and therefore carry the title of angels elect ^y and holy. ^z Yet even these heavenly spirits, being compared with God himself, the immense fountain of holiness, are as impure in his sight, ^a and hide their faces; ^b though, through the grace of God, by which they are confirmed, they always do behold his face. ^c

4. Holiness in men, by nature, there is not any, for they are sinners, and unclean from the womb; ^d children of wrath, ^e and rather to be reputed beasts than men; ^f having lost the holiness wherein God at first created them, ^g as before is shewed. But holiness is restored again to men by the Lord; as it is

E 2 written,

^p Luke i. 35. ^q Isa. liii. 9. John viii. 46. ^r Pet. ii. 22.
^s Heb. vii. 26. ^t Eph. v. 26. ^u John xvii. 19. ^v Luke
iv. 34. Acts iv. 27. ^w Dan. ix. 24. ^x Isa. vi. 1, 3. with
John xii. 41. ^y Col. ii. 16. ^z 1 Tim. v. 21. ^a Matt.
xxv. 31. Rev. xiv. 10. ^b Job xv. 15. ^c Isa. vi. 1.
^d Matt. xviii. 10. ^e Psal. li. 5. Isa. lxiv. 6. ^f Eph. ii. 3.
^g Job xi. 12, & xxiv. 5. Jer. li. 17. ^h Chap. ii. Sect. 3, 4, &c.

written, "I the Lord sanctify you :"^h And again, "Now the God of peace sanctify you throughout:"ⁱ Wherefore, he calleth himself the Lord our holy One.^k

5. This our sanctification is ascribed unto the Father, according to the prayer of Christ, "Sanctify them with thy truth:"^l And, in the epistle of Jude, "To them that are called and sanctified of God the Father."^m It is ascribed to the Son, who loved the church, and gave himself for it, *that he might sanctify it,*ⁿ and of God is made unto us *wisdom, and righteousness, and sanctification, and redemption.*^o Also to the Holy Ghost, as it is written, Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the *Spirit of our God.*^p

6. Our sanctification in Christ is two ways: First, by imputation of that which himself wrought for us, when by the will of God we were *sanctified*, by the offering of his body once;^q and thus are we washed from our sins in his blood;^r and God reconciled us to himself, in the body of his flesh, through death, to make us *holy* and unblameable, and without fault in his sight.^t Secondly, it is by his own gracious work in us,^u baptizing us with the holy Spirit into his death, burial, and resurrection;^x that our old man being crucified with him, the body of sin might be destroyed;^y and that henceforth we should not serve sin, but give our members servants unto righteousness in *holiness*;^z and so being freed from sin, and made servants unto God, may have our fruit in holiness, and the end everlasting life.^a Both which ways of our sanctification were shadowed out unto Israel, by blood and by oil.

7. For

^h Lev. xxii. 32.

ⁱ 1 Thes. v. 23.

^k Isa. xliii. 15.

^l John xvii. 17.

^m Jude verse 1.

ⁿ Eph. v. 25, 26.

^o 1 Cor.

i. 30.

^p 1 Cor. vi. 12.

^q Heb. x. 10.

^r Rev. i. 5.

^s Col. i. 20, 22.

^t Matt. iii. 11.

^u Rom. vi. 3, 4, 5.

^y Verse 6.

^z Verse 19.

^a Verse 22.

7. For, when the body of that church was, purified once a year, the blood of the sin-offering was sprinkled in the inmost holy place of the sanctuary,^b and upon the altar without,^c to *cleanse and sanctify* them from the sin and uncleanness of the sons of Israel,^d When the priests were consecrated, the blood of their sacrifice was upon their right ears, thumbs, and toes, and sprinkled upon their bodies and garments, that so they might be *sanctified*;^e even as before, at the making of the covenant, the people had been sprinkled with blood:^f The Holy Ghost thereby signifying, how, by the blood of Christ, much more our consciences should be purged;^g and therefore calleth it, "The blood of the new testament, wherewith we are sanctified."^h

8. The precious anointing oil, made of principal spices,ⁱ and called holy,^k did hallow and sanctify the tabernacle, and all therein;^l the brazen altar, and all his instruments;^m the laver, and his foot;ⁿ the priests, and their garments,^o on whom it was sprinkled, together with the blood of their consecration, for their sanctification;^p and figured out the graces the Spirit, ^q and the anointing that we have from him that is holy;^r that Christ and his Spirit being in us, the body may be dead because of sin, and the spirit life for righteousness sake;^s while the anointing that we have received dwelleth in us,^t and Christ as a bundle of myrrh lodgeth between our breasts.^u Thus are we made an acceptable sacrifice unto God, being sanctified by the Holy Ghost.

E 3 9. The

^b Lev. xvi. 15. ^c Verse 18. ^d Verse 16, 19. ^e Exod. xxix. 20, 21. ^f Exod. xxiv. 8. ^g Heb. ix. 13, 14, 22, &c. ^h Heb. x. 20. ⁱ Exod. xxx. 23, &c. ^k Verse 32. ^l Exod. xl. 9. ^m Verse 10. ⁿ Verse 11. ^o Verse 13, 15. ^p Lev. viii. 30. ^q Exod. xxix. 21. ^r Isa. lxi. 1. ^s 1 John ii. 10. ^t 2 Cor. i. 2. ^u Rom. viii. 9, 10. ^v 1 John ii. 27. ^w Song i. 12. ^x Rom. xv. 16.

9. The outward means which God useth for our sanctification, is his truth or word, as it is written, "Sanctify them with thy truth, thy word is truth." ^y By this word, faith is wrought in us; ^z which faith purifieth the heart, ^a sanctifieth the believers, ^b and causeth them to sanctify the Lord, ^c (as unbelief maketh men that they sanctify him not, ^d) and therefore is worthily called, the *most holy faith*. ^e The seals of the covenant do also confirm and help forward our faith and sanctification; ^f yea, even the chastisements of God upon us have this use and end, *that we might be partakers of his holiness*. ^g And we by prayer obtain, at God's hand, as other blessings, so this sanctification both of ourselves, and of all his creatures to our use. ^h Finally, this grace is conveyed both into our bodies, and into our spirits, ⁱ even into the whole man throughout; ^k so great is the holy One of Israel in the midst of us. ^l

C H A P. VII.

HOW THE WORD OF GOD WAS COMMUNICATED WITH ADAM AND HIS CHILDREN, AND OF THE SAINTS INTEREST IN THE SAME.

1. **F**ORASMUCH as the word of God is the truth, ^m whereby we ourselves are sanctified, and all his creatures unto our use; ⁿ even the immortal seed by which we are begotten and born anew of God's

^y John xvii. 17. ^z Rom. x. 17. ^a Acts xv. 9. ^b Chap. xxvi. 18. ^c Isa. viii. 13. ^d Numb. xx. 12. ^e Jude verse 20. ^f Eph. v. 26. ^g Acts xxii. 16. ^h Matt. xxvi. 28. ⁱ Heb. xii. 10. ^j 2 Chron. xxx. 17, 20. ^k 1 Tim. iv. 5. ^l Rom. xii. 1. ^m 1 Pet. i. 2. ⁿ 1 Cor. vii. 34. ^o 1 Thes. v. 23. ^p Isa. xii. 6. ^q John xvii. 17. ^r 1 Tim. iv. 5.

God's own will, that we should be as the first-fruits of his creatures; ^o and the sincere milk without guile, ^p whereby we are nourished and grow in faith: ^q Let us take a view of this treasure and tree of life, which is better to the saints than thousands of gold and silver; ^r sweeter also than honey, or the honey-comb; ^s even sweetness to the soul, and health to the bones, ^t which, if a man keep, he shall never see death. ^u

2. Three ways there are, whereby God maketh himself known unto men: The first is by his works; for the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world; ^x the heavens declare his glory, and the firmament sheweth the work of his hands; ^y the beasts, if they be asked, will teach man, and fowls of heaven will tell him; the earth will shew him, and the fishes of the sea will declare unto him; ^z for how manifold are the works of God; and in wisdom hath he made them all. ^a

3. But, because the world by wisdom knew not God in this his wisdom, ^b (though it be enough to make all men without excuse, ^c) it pleased God of his grace to give us his word, as a second and more excellent means of knowledge, by which word, he hath magnified his name above all; ^d for it is able to make men wise unto salvation: ^e And he that is of God, heareth this his word, and if any man love him he will keep the same, and the Lord will love him again, and dwell with him: ^f But they that refuse and put it away, do judge themselves unworthy of everlasting life; ^g and that word shall judge them in the

^o 1 Pet. i. 23, 25. James i. 18. ^p 1 Pet. ii. 2. ^q 1 Tim. iv. 6. ^r Psal. cxix. 72. ^s Psal. xix. 10. ^t Prov. xvi. 24. ^u John viii. 51. ^x Rom. i. 20. ^y Psal. xix. 1. ^z Job xii. 7, 8. ^a Psal. civ. 24. ^b 1 Cor. i. 21. ^c Rom. i. 20. ^d Psal. cxxxviii. 2. ^e 2 Tim. iii. 15. ^f John viii. 47. and xiv. 23. ^g Acts xiii. 46.

the last day; ^h and for despising of it, they shall be destroyed. ⁱ

4. Yet is not the outward ministry of the word sufficient, unless we be also taught of God himself; ^k who therefore vouchsafeth to give us a third help, even his own good Spirit, to instruct us, ^l without which no man can say that Jesus is the Lord. ^m By this his Spirit, God revealeth unto us the deep mysteries of his gospel; ⁿ this anointing reacheth us all things; ^o and that worthy thing which is committed to us, we keep through the Holy Ghost that dwelleth in us. ^p Of whom, and our communion with him, more is to be spoken in due place.

5. The word of God (whereof we here treat) was given to Adam, even in his upright state, ^q to be a law for him to lead his life in paradise. It was again revealed to him, after his fall, ^r to restore him to grace and life, which he had lost. And, not for himself alone received he this light, but for all his children that were fallen with him into darkness and the shadow of death; wherefore he imparted it to them, as by the sacrifices of Cain and Abel doth appear. ^s Yea, God himself spake unto Cain, (though he was wicked and without faith) and gave him warning of his evil way. ^t Likewise, in the new world, the covenant of God was by his word renewed with all Noah's household, wherein were Ham and Canaan, the vessels of destruction. ^u Christ also, the sower of that precious seed, let some fall on the high-way, some on stony ground, and some among thorns; from which places no fruit did grow. ^x And

ⁱ John xii. 48. ^j Prov. xiii. 13. ^k John vi. 45. ^l Neh. ix. 20. ^m 1 Cor. xii. 3. ⁿ 1 Cor. ii. 10, 11. ^o 1 John ii. 27. ^p 2 Tim. i. 14. ^q Gen. ii. 16. ^r Gen. iii. 15, 16, 17. ^s Gen. iv. ^t Verse 6, 7. ^u Gen. ix. 1, 8, 9, 11, &c. ^x Matt. xiii. 3, 4, 5, &c.

his disciples were sent, to preach the gospel to every creature of all nations under heaven. ^y By which appeareth the bounty of God, that offereth the word of life unto all, even as he causeth his sun to shine upon just and unjust; and we are taught, that the word of God may not be forbidden to be preached unto any people, be they ever so profane or heathenish.

6. But all people, to whom the words of this life were spoken, received not life by them; ^z for the word profiteth not, if it be not mixed with belief in them that hear it. ^a And the god of this world hath blinded the eyes of many unbelievers, that the light of the glorious gospel of Christ, which is the image of God, should not shine unto them; ^b therefore they stumble at the word, being unper-suaded; ^c to the which thing they were even ordained; and the ambassadors of Christ, to whom he hath committed the word of reconciliation, ^d are unto such the savour of death unto death. ^e They hate the light, because they do evil, and will not come to ^f it, lest their deeds should be reprov'd; ^f for wickedness is sweet in their mouth, they hide it under their tongue, they savour it, and will not forsake it; ^g therefore abhor they the light, and know not the ways thereof, the morning is unto them even as the shadow of death; ^h so salvation is far from them, for they seek not the statutes of the Lord. ⁱ

7. Again, because the word of God is contrary to human reasoning, and condemneth for foolishness the wisdom of this world, ^k and calleth men out of themselves, making all the glory and grace of the flesh to fade, as the flower of grass, ^l and leading us to Christ

^y Mark xvi. 15. ^z Acts v. 20. ^a Heb. iv. 2. ^b 2 Cor. iv. 4.
^c 1 Pet. ii. 8. ^d 2 Cor. v. 19. ^e 2 Cor. ii. 16. ^f John
iii. 20. ^g Job xx. 12, 13. ^h Job xxiv. 15, 17. ⁱ Psal. cxix. 155.
^k 1 Cor. i. 20. ^l Isa. xl. 6, 7. 1 Pet. i. 24.

Christ alone, and him crucified; therefore is the preaching of the cross, to them that perish, foolishness; ^m they despise all wisdom's counsel and correction, ⁿ and seek after other wisdom, and fleshly prudence, ^o which is enmity against God, and cannot be subject to his law; ^p and this they follow, as an ox that goeth to the slaughter, and as a fool to the stocks for correction; ^q though its house is the way unto the grave, which goeth down to the chambers of death, ^r and its guests are in the depth of hell. ^s

8. And, forasmuch as many afflictions do accompany the word of Christ's patience, ^t as on them which receive it, the sun of tribulation or persecution often ariseth, ^u and for it they are hated, ^v imprisoned, exiled, or killed, ^w so that a man must forsake himself, and take up his cross, and follow Christ; ^x therefore also many men are offended and ashamed of the testimony of our Lord, and will not be partakers of the tribulations of the gospel; ^y but choose iniquity rather than affliction, ^z and count it pleasure to live deliciously for a season, till ease do slay the foolish, and the prosperity of the fools destroy them. ^a

9. For, when they thus contemn the word, God withdraweth from them this favour and food of their souls; sending a famine in the land, that their fair virgins and young men perish for thirst; ^b and having caused the sun to go down at noon, and darkened the earth, he letteth them walk in their own ignorance unto perdition. ^c So Cain, for his cruelty and contempt, being banished from the presence of God, we find not the benefit of God's oracles to be after vouchsafed

^m 1 Cor. i. 18. ⁿ Prov. i. 25, 30. ^o 1 Cor. i. 22. Rom. viii. 7. ^p Prov. vii. 22. ^q Verse 27. ^r Prov. ix. 18. ^s Rev. iii. 10. ^t Matt. xiii. 6. 21. ^u 2 Tim. ii. 9. ^x Rev. i. 9. & vi. 9. ^y Mark viii. 34. ^z 2 Tim. i. 8. Luke ix. 26. ^a Job xxxvi. 21. ^b Prov. i. 32. ^c Amos viii. 11, 12. ^d Verse 9.

safed him or his, as it was unto Seth's posterity. ^e The like is to be minded in the children of Ham, Ismael, Esau, &c. who, after they were removed from God's church, were also deprived of his word and doctrine, which he continued and increased unto the people whom of his grace he called and kept to himself, as his own.

10. For the light of the gospel, and day of Christ was revealed unto Abraham, Isaac, and Jacob; ^f and to the Israelites their posterity did God give his law by Moses, ^g and continued the preaching and opening of the same by other prophets and ministers; when as the heathens had not this help, but lay in darkness, hearkensing unto witches, soothsayers, forcerers, necromancers, and other like abominable instruments of Satan, ^h which turned to their eternal confusion; when, as for Israel, the Lord their God suffered them not so; but out of heaven, he made them hear his voice, to instruct them, and upon earth he shewed them his great fire, and they heard his voice out of the midst of the fire; ⁱ they had ordinances and laws most righteous to keep and to do, which was their praise, for wisdom and understanding, in the sight and mouths of all people. ^k Wherefore, David provokes them again to praise the Lord, who had shewed his word unto Jacob, his statutes and his judgements unto Israel, and had not dealt so with any nation. ^l Paul likewise magnifieth his people greatly, because to them were committed the oracles of God. ^m to them were the covenants, and the giving of the law, the service and the promises. ⁿ And this grace was so peculiar to God's people, that the law is called by the

^e Gen. v. 22, 29, & vi. 13, 14, &c. ^f Gen. xii. & xv. & xvi. &c. ^g Exod. xx. ^h Deut. xviii. 10, 11, 12, 14. ⁱ Deut. iv. 36. ^k Verse 6, 7, 8. ^l Psal. cxlvii. 19, 20. ^m Rom. iii. 2. ⁿ Rom. ix. 4.

the Holy Ghost, *The inheritance of the congregation of Jacob,*^o as being their proper right, given them of God, as any other possession which they enjoyed: the saints again taking his testimonies as an heritage for ever, for they were the joy of their hearts.^p

11. The drift and scope of all God's oracles was to call and lead men unto Christ, and by him to the kingdom of heaven, where we might glorify God in our salvation and eternal life. Our fathers, from Adam to Moses, were quickened and comforted with this promise. And, though Moses gave us a law, which was the ministry of death and condemnation, by reason of sin that dwelleth in us;^q yet, even he wrote also of Christ,^r and foreshewed his crucifying and sufferings for our sins, in the serpent, sacrifices, and manifold services;^s yea, the law itself was our school-master, to bring us to Christ, that we might be made righteous by faith in him,^t in respect of whom the covenant was many years afore confirmed of God, and could not, by the law that came after, be disannulled.^u

12. The hope of salvation for all mankind was in the promised seed;^x and, as God by his word taught men more particularly from whose loins he should spring, so were they to expect him, if they would have life, and keep communion with such as should be his fathers after the flesh. When the woman Eve's sons were multiplied, and many of them proved wicked, the hope of the saving seed was restrained unto Seth, set in place of Abel, whom the serpent's seed had murdered.^y Then were all to look for the Saviour from him; and, if they sought him in Cain's posterity, they perished for ever. Among Noah's children,
Shem

^o Deut. xxxiii. 4.

^p Psal. cxix. 111.

^q 2 Cor. iii. 7, 9.

^r John v. 46.

^s John iii. 14.

Heb. ix. 7, 8, 9, & xi. 12, &c.

^t Gal. iii. 24.

^u Verse 17.

^x Gen. iii. 15.

^y Gen. iv. 25.

Shem had the prerogative, and unto his tents must Japhet (though his elder brother) come to dwell, ^z and partake of his blessings, and Ham's house was condemned to bondage. After that, unto Abraham was the gospel preached, that in him all nations should be blessed; ^a and to his seed, Christ, were the promises made: ^b Then, whoso believed, (after knowledge of this promise) in a Saviour to descend of any other man, set up an idol in his heart instead of Christ. Among Abraham's offspring, Judah was chosen governor, and of him should *Shiloh* come, ^c therefore his father's sons were to bow down unto him, ^d because of him should be the Prince. ^e Of the tribe of Judah, David was named to be the father of Christ, according to the flesh; ^f then were all to believe in David's son for redemption from sin, and life eternal. In fulness of time, the Messiah, Jesus, came, and was born of Mary the virgin, according to the promises: ^g Unto him now were all people to repair; and so they did, both Jews and Gentiles, as many as were ordained unto life. And, if Adam, Noah, Abraham, and the other fathers, had now been on earth, they would have embraced this man for their Saviour, and not have sought nor waited for any other. Therefore, the Jews that rejected him died in their sins, because they believed not that Jesus was *he*; ^h and the word of God they had not abiding in them, because, whom he had sent, him they believed not: ⁱ But many of the Gentiles trusted in him, after that they heard the word of truth, even the gospel of their salvation; ^k and by faith became the sons of Abraham, and heirs by promise. ^l

F

13. And

^z Gen. ix. 26, 27. ^a Gal. iii. 8. ^b Verse 16. ^c Gen. xlix. 10. ^d Verse 8. ^e 1 Chron. v. 2. ^f Psal. cxxxii. 11. ^g Luke ii. ^h John viii. 24. ⁱ John v. 38. ^k Eph. ii. 13. ^l Luke xix. 9. Gal. iii. 28, 29.

13. And always before, if any of the heathens, hearing of God's great name, would repair unto his people, they there might freely enjoy this heavenly blessing, to hear the law and promises read and taught; ^m and, being united with them in faith, had one law for sacrifice and all other services. ⁿ Yea, many such strangers were in Israel, in the days of Moses, that went with them out of Egypt; ^o and afterwards, daily, their number increased, so that in Solomon's time they were counted, and found an hundred fifty three thousand and six hundred persons. ^p Sometimes, also, the Lord sent his word, in some measure, home to their own countries, as by Jonah to the Ninevites, ^q though this was more rare, till the apostles' days, and then, the partition wall being broken-down, God imparted again the glad tidings of his salvation to all people, though the Jews could not endure it. ^r

14. For Christ, though he restrained this grace a while, saying to his disciples, "Go not into the way" of the Gentiles, and into the cities of the Samaritans enter ye not; ^s yet, when he was risen from the dead, he said they should be his witnesses, both in Judea and Samaria, and to the uttermost of the earth. ^t And as he had willed them, where his word should be refused, to shake off the dust of their feet against them, and depart thence; ^u so the apostles did, and travelled from place to place, ^x till the people to whom God had not been spoken of did see, and they that had not heard did understand. ^y

15. When thus there was one sheep-fold, made both of Jews and Gentiles, and their eyes were opened to see the wonders of God's law; ^z and the glorious

^m Deut. xxxi. 12. ⁿ Exod. xii. 48, 49. ^o Exod. xii. 38.
 Numb. xi. 4. ^p 2 Chron. ii. 17. ^q Jonah i. &c. ^r 1 Thess.
 ii. 16 ^s Matt. x. 5. ^t Acts i. 1. ^u Luke x. 10, 11.
^x Acts xiii. 51, & xviii. 6. ^y Rom. xv. 21. ^z Psal. cxix. 18.

rious mystery of man's redemption, revealed and published among all nations by the scriptures of the prophets: ^a they whose hearts God opened, received the word with all readiness, and searched the scriptures daily, ^b taking heed to that most sure word of the prophets as to a light shining in a dark place, till the day dawned, and the day-star arose in their hearts. ^c And though for that word they found tribulation, as others before them, for whom Christ complained to his Father, saying, "I have given them thy word, and the world hath hated them," ^d yet received they that word in much affliction, with joy of the holy Ghost; ^e accepting it not as the word of men but of God, ^f and holding it forth as the word of life, ^g which being grafted in them was able to save their souls. ^h

16. For such is the grace and virtue of God's word, that it converteth the soul; rejoiceth the heart; giveth light to the eyes: wisdom to the simple; ⁱ worketh faith in God; ^k quickeneth them that hear it; ^l comforteth the saints in their troubles, and strengtheneth them in their temptations; ^m being the sword of the Spirit, ⁿ by help whereof they vanquish their enemies, Satan himself, ^o and their own corruptions, and are freed thereby from the servitude of sin. ^p It is a sovereign preservative from all evils that might befall us; for, as Solomon saith, it leadeth us when we walk; it watcheth for us when we sleep; and when we awake, it talketh with us. ^q Also, it is lively and mighty in operation, sharper than any two-edged sword, entering through even to the dividing asunder of the soul and the spirit, of the joints and marrow,

F 2

and

^a Rom. xvi. 25, 26. ^b Acts xvii. 10. ^c 2 Pet. i. 19.
^d John xvii. 14. ^e 1 Thess. i. 6. ^f 1 Thess. ii. 13. ^g Phil.
 ii. 16. ^h James i. 21. ⁱ Psal. xix. 7, 8. ^k Rom. x. 17.
^l 1 John v. 25. ^m Psal. cxix. 50, 92. ⁿ Eph. vi. 17. ^o Rev.
 xii. 11. ^p John viii. 31, 32, 34. ^q Prov. vi. 22.

and is a discerner of the thoughts and intents of the heart.^r Christ hath sanctified and cleansed his church by the washing of water through this word; ^s as also himself said to his disciples, "Now are you clean through the word which I have spoken unto you."

17. Unto this church hath he specially commended and committed those heavenly oracles, binding up the testimony, and sealing up the law among his disciples,^u directing his words and writings unto them^x and promising, that his Spirit which is upon them, and his words which he hath put in their mouth, shall not depart out of their mouth, nor out of the mouth of their seed, nor their seeds seed for ever.^y Who again rejoice for his word, as if they had found a great spoil;^z and their lips do utter praise when he hath taught them his statutes.^a And having all and every one of them a common right in this treasure, they use it for the good of their own souls, and one of another, teaching, exhorting, admonishing, reproofing, and comforting one another;^b which that they may the better do, it is willed that the word of Christ should dwell in them plenteously,^c that if any man speak, it may be as the words of God.^d

Give ear; O my people, to my law: incline your ears to the words of my mouth. Psal. lxxviii. 1.

The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law. Deut. xxix. 29.

CHAP.

^r Heb. iv. 12. ^s Eph. v. 26. ^t John xv. 3. ^u Isa. viii. 16.
^x Rev. ii. 1, 7, &c. ^y Isa. lix. 21. ^z Psal. cxix. 162.
^a Verse 171. ^b Heb. x. 24. ^c Tit. ii. 12.
^d 1 Pet. iv. 11.

C H A P. VIII.

How GOD BY HIS WORD HATH ALWAYS CALLED AND SEPARATED A PEOPLE FROM COMMUNION WITH DEVILS AND WICKED MEN, TO THE FELLOWSHIP OF HIS GRACE BY FAITH IN CHRIST.

1. **W**HEN our first parents had revolted from God,^e forsaken his word, the ground of their faith and obedience, and embraced the contrary word of the serpent,^f whereby they were brought into sin, and, by sin being finished, unto death; they were estranged from God, afraid of his face and voice, ashamed of themselves, and sought to shroud themselves among the trees, to hide their shame with fig-leaves,^g and to excuse their sin, by translating the fault unto others, the man to the woman given him of God,^h the woman to the serpent;ⁱ but shewed no repentance, neither asked mercy for their misdeeds, though they were summoned to the judgment of God. Wherefore, had not his grace prevented them, they had proceeded on to all manner of impiety, as did, and do, the devils, (whom God hath left in their wretchedness) in whose slavish subjection, they, and we, and all their children, had continued captives, unto eternal damnation.

2. But God immediately manifested his purpose, according to the election of grace, by giving to men that were dead in sin, the word of life, whereby they were revived; by which word, he called them from Satan's

F 3

tan's

^e Gen. iii. ^f Verse 5. ^g Verse 1. ^h Verse 12. ⁱ Verse 13.

tan's service to his own again, by faith in Christ, who should in time become the woman's seed, and crush that serpent's head, for his chosen's sake. He also brake that cursed amity between men and devils, and said that he would put enmity between them; ^k and not that only, but between the serpent's seed, (that is, the wicked men and reprobates, who are named the sons of Belial, and of the devil ^l) and the woman's seed, that is, Christ and his church, even all men and women that should embrace the faith of the woman, now named *Eve*, that is, *living*, and mother of all that live. ^m

3. And Adam, who had shewed that singular faith in God's promise, by naming her *Life*, whom of late he accused as the instrument of his death, ⁿ informed his children of this grace of God; who, together with their parents, professed one common faith and obedience, which also they testified by their service and sacrifices offered to the Lord. ^o Thus, he and his house were freed from Satan's bondage, by the word of truth, the gospel, which was taught them, and were made saints by calling. ^p

4. But Cain, who was the first seed of the serpent, and therefore said to be, in scripture, *of that wicked one*, ^q being an hypocrite, and without faith, ^r for which cause his works also were evil, ^s though he were among the saints, yet was he not of them, and therefore continued not with them. ^t Yea, though he were warned of God, he would not be amended; ^u but shewed the malice and enmity of his father the devil, by killing his righteous brother. ^x Neither then relented he, but added obstinacy to his bloody act;

^k Gen. iii. 15. ^l Deut. xlii. 13. ^l John iii. 10. ^m Gen. iii. 20. ⁿ Adam upon the promise of God called his wife *Eve*, that is, *Life*. ^o Gen. iv. 3, 4. ^p 1 Cor. i. 2. ^q 1 John iii. 10, 11, 12. ^r Heb. xi. 4. ^s 1 John iii. 12. ^t 1 John ii. 19. ^u Gen. iv. 6, 7. ^x Verse 8.

act; y wherefore, he was cursed of God, and fell into desperation, and condemnation of the devil.^z

5. The peace and communion of the saints being by that caitiff thus disturbed and broken, and the deadly war with the woman's seed, by that trump of Satan, thus proclaimed, God, for the good and preservation of his church, cast out this sinner from his presence on earth, ^a (as he had done the angels which sinned, from the same in heaven,) and he being separated from the fellowship of the faithful, dwelt, a runagate, in a land of that name; ^b and another seed was given to Eve, instead of just Abel deceased. ^c And so Christ's church was propagated, governed by ten faithful patriarchs successively; ^d distinguished from the seven generations of Cain, as in place and estate, so in name; the one sort called the children of God, ^e the other of men. ^f And, whereas the Cainites increased, as well in wickedness as in multitude, the Lord, to keep his people from mixture with them, gave warning by Enoch, the seventh from Adam; ^g who prophesied the destruction of them, and of all ungodly persons, for their wicked deeds and cruel speakings, when God should come to judgement, with ten thousands of his saints.

6. But neither his word, whereby he admonished his people, nor yet his Spirit, which strove in them, could restrain them from being mingled with the profane, and serpent's seed; ^h for they coupled themselves in marriage with their fair women, ⁱ whereby there sprung a tyrannous race of giants, by whom the earth was filled with cruelty. ^k That God, seeing how

^y Gen. iv. 7.

^z Verse 13, 14.

^a Gen. iv. 14, 15, 16.

^b A runagate is in Hebrew called Nod, Gen. iv. 12. and Cain was driven into the land of Nod, verse 16. which took the name of him, and his woful state therein. ^c Gen. iv. 25. ^d Gen. v.

^e Gen. iy. 17. &c.

^f Gen. vi. 1, 2.

^g Gen. v. 22. Jude

verse 14, 15.

^h Gen. vi. 3.

ⁱ Verse 2.

^k Verse 4, 13.

how his children were degenerate, and become also flesh,^l and that the wickedness of man was waxen great,^m repented that he had made man in the earth, and was sorry in his heart,ⁿ yet warned them again by Noah, a preacher of righteousness, and by the building of the ark, one hundred and twenty years;^o which patience they contemning, God brought the flood upon the world of the ungodly, and destroyed them, only Noah and his house were reserved, finding grace in the eyes of the Lord.

7. Yet, even in that little family of eight souls, so wondrously saved in the water, as by baptism, ^p the serpent had his seed still, which, in process of time, was discovered in the person of Ham and his posterity, and by the patriarch Noah was accursed. ^q Which wicked brood, to get themselves a name, went about to build a tower up to heaven, in the land of *Shinar*, ^r the place and habitation of *wickedness*; ^s where God confounded their lips, scattered them from thence, stayed their proud building, and *Babel* or *Confusion* is their monument to this day. And, when not only Ham's cursed progeny, but also the seed of blessed Shem, even Terah the father of Abram, and Nachor, fell to idolatry, ^t and served other gods, or rather indeed, devils, ^u as the scripture also nameth them; ^x then God called Abram from his country, kindred, and father's house, to go into the land which he would shew him; ^y which calling he by faith obeyed, and departed, not knowing whither he went. ^z

8. The Lord, who was the caller and redeemer of Abraham, gave him two gracious promises to confirm

^l Gen. vi. 3.	^m Verse 5.	ⁿ Verse 6.	^o Verse 13, 14.
^p 2 Pet. ii. 5.	^p 1 Pet. iii. 20, 21.	^q Gen. ix. 22, 24, 25.	
^r Gen. xi. 2, &c.	^s Zech. v. 8, 11.	^t Gen. xi. 27.	^u Josh. xiv. 2.
^x Lev. xvii. 7.	^y Deut. xxxii. 17.	^z 1 Cor. x. 20.	
^z Gen. xii.	^z Heb. xi. 8.	^z Isa. xxix. 23.	

firm his faith; as, **1.** That he should inherit the land of Canaan, to which he brought him; **b** **2.** And that he should have heirs of his own seed, to inherit it after him, even a great nation; **c** and one seed specially, (which was Christ **d**) in whom all the families of the earth should be blessed. With these promises, and blessing and renown adjoined to them, the Lord persuaded him to forsake his idolatrous country, and communion with idols, and to walk before him, who was God the all-sufficient, and to be upright; **e** and gave him the covenant of circumcision, the seal of the righteousness of the faith which he had; **f** he gave him ~~also~~ two sons, Ismael, of Hagar a servant, born after the flesh, and Isaac, of Sarah, a free woman, born by promise. **g**

9. But he that was born after the flesh fell to profaneness, became a mocker, **h** and persecutor of the true and promised seed; **i** wherefore, he was cast out of the church, the house of Abraham, and lost the honour of being reputed his seed, or heir with Isaac the freeborn, and child of promise. **k**

10. Again, unto Isaac were born Esau and Jacob; **l** but God loved Jacob, and hated Esau; **m** and he also degenerated and became profane, sold his birth-right, **n** and lost his blessing, **o** and was separated from his brother Jacob, unto whom alone the blessing of Abraham was derived. **p**

11. Jacob (whose name was Israel) being willed of God to build him an altar at Bethel, **q** before he would do it, had a care to purge his household of the false gods wherewith they were defiled; who giving him both

b Gen. xv. 7. **c** Gen. xii. 2. **d** Gal. iii. 16. **e** Gen. xii. 3.
f Acts iii. 25. **g** Gen. xvii. 8. **h** Rom. ix. 13. **i** Gal. **j** Gal.
iv. 22, 23, &c. **k** Gen. xxi. 9. **l** Gal. iv. 29. **m** Rom.
ix. 7, 8. **n** Gen. xxv. **o** Rom. ix. 13. **p** Heb. xii. 18.
q Gen. xxvii. **r** Chap. xxviii. 1, 4. **s** & xxxvi. 6. **t** Josh.
xlii. 4. **u** Gen. xxxv. 1.

both their idols and idolatrous jewels,^r he hid them under an oak at Sichem;^s for he knew that the worship of God and of idols could not stand together. Afterwards he went with his family, by the word of the Lord, from Canaan into Egypt,^t and was a sojourner in the land of Ham;^u where God multiplied his church exceedingly, as he had promised to Abraham his friend.^f There, when the Israelites forgot the Lord their God, and defiled themselves with the idols of Egypt, he recalled them by his word from those abominations,^g and had almost destroyed them for their disobedience.^h But, respecting his own name and glory, he ceased not to visit them, first, by his punishments,ⁱ then by his promises and miracles,^k till he had won them again to his faith and service.^l

12 Then bringing them forth from both spiritual and corporal bondage, and executing judgements upon the Egyptians, and upon their gods,^m he certified Israel of his end and purpose herein, which was to bring them to himself, that they might hear his voice, and keep his covenant, and be his chief treasure above all people,ⁿ though all the earth were his; charging them, not to do after the doings of the land of Egypt, wherein they dwelt, neither to do after the manner of the land of Canaan, whither he would bring them, nor walk in their ordinances, but to do after his judgements, and keep his ordinances, to walk in them; for he was the Lord their God;^o who to this end had separated them from all other people,^p even from among all people of the earth did he separate them unto himself for an inheritance.^q

Wherefore,

^r Gen. xxxv. 2. ^s Verse 4. ^t Gen. xlvi. 2, 3, &c.
^u Psal. cv. 23. ^f Exod. i. 7. ^g Ezek. xx. 7. ^h Verse 8, 9.
ⁱ Exod. i. 13, 14. & ii. 23. ^k Exod. iv. 30. ^l Verse 31.
^m Numb. xxxiii. 4. Exod. xii. 12. ⁿ Exod. xix. 4, 5.
^o Lev. xviii. 3, 4. ^p Lev. xx. 23, 24. ^q 1 Kings viii. 53.

Wherefore, he commanded them utterly to destroy those cursed nations, to make no covenant with them, nor have compassion on them, nor make marriages with them; ^r for they would cause them to turn from him, and serve other gods, which would be to their destruction; ^s and willed them to abolish all their idolatry, with the names and monuments of the same, for that they were an holy people unto him. ^t

13. Joshua, treating with Israel of serving the Lord in uprightness and truth, exhorted them to put away the gods which their fathers had served in Mesopotamia and in Egypt, ^u and so to serve the Lord, whom he calleth *holy* and *jealous*, ^x that would not pardon their iniquities or their sins, if they should forsake him and serve strange gods. And when the people made choice of the Lord to serve him, he required them again to put away the strange gods that were among them; ^y teaching them, and us thereby, that God's true worship, and the service of idols cannot be joined together, but the one will expel the other. Which law, when they kept not, but worshipped the gods of the people round about them, and so forsook the Lord, his wrath was hot against them, and he delivered them into the hands of spoilers that spoiled them, and they could no longer stand before their enemies; ^z yea, the Lord would no more cast out before them any of the nations which Joshua left when he died. ^a Again, when Samuel reconciled them unto the Lord, he, in like manner, first procured them to put away their false religion, (which was the cause of their calamities,) and to direct their hearts unto the Lord, and serve him only. ^b

14. Neither did this warning of idolatry respect the

^r Deut. vii. 1, 3. ^s Verse 4. ^t Verse 5 also Chap.
^{xii.} 1, 3. ^u Josh xxiv. 14. ^u Verse 19, 20. ^y Verse 13.
^z Judges ii. 12, 13, 14. ^a Verse 21. ^b 1 Sam. vii. 3, 4, &c.

the idols of Canaan only, but the false religions of all other people, near or far off; for any other god besides or with Jehovah, they might not have nor serve.^l Therefore, though they had no commission to root out any idols save those in Canaan, because that should be their possession,^m yet were they to avoid communion with all other idolaters;ⁿ which, when they did not, but coupled themselves with Baal-peor the god of the Moabites,^o and separated themselves unto that *Shame*,^p and did eat the sacrifices of the dead,^q the plague of God brake out upon them, and there fell of the Israelites in one day four and twenty thousand;^r every man that followed Baal-peor, the Lord destroyed him from among his people.^s

15. And in no better account were the idols, and voluntary services of the Israelites themselves; for God by his word forbade them, either to make or use any manner of idol or similitude upon the pain of his jealous indignation.^t Therefore, when they had made a resemblance and memorial of their God, that brought them out of the land of Egypt,^u and turned him their glory into the similitude of an ox that eateth grass,^x then were they esteemed to have forgotten God their Saviour,^y and committed great blasphemies,^z and for that sin many of them died,^a and all of them had been rooted out,^b (with Aaron himself,^c) but that Moses stood in the breach, and by his instant prayer, turned away the Lord's wrath from destroying them.^d

16. Again

^l Exod. xx. 2, 3, 4, 5.

^m Deut. xii. 1.

ⁿ Deut. xxix.

16, 17, 18.

^o Numb. xxv. 1, 2, 3, &c.

^p Hos. ix. 10.

^q Psal. cvi. 28, 29, &c.

^r Numb. xxv. 9.

^s Deut. iv. 3.

^t Exod. xx. 4, 5.

^u Exod. xxxii. x Psal. cvi. 20.

^y Verse 21.

^z Neh. ix. 18.

^a Exod. xxxii. 27, 35.

^b Verse 10.

^c Deut. ix. 10.

^d Exod. xxxii. 11, 31, 32.

Deut. ix. 25,

26, &c.

16. Again, when Jeroboam the King of Israel had set up signs for the people to worship their God (as he called them,) that brought them out of the land of Egypt, ^e because they were in the Lord's account but devils, ^f and so all that followed them worshipped Satan, and not God; yea, Israel in that estate were without the true God; ^g therefore he ceased not, both by doctrines and judgements, to keep and reclaim his people from them; ^h warning Judah not to sin, though Israel played the harlot; ⁱ and forasmuch as Ephraim was joined to idols, enjoining them that they should let him alone; ^k and not seek Bethel, nor enter into Gilgal, nor go to Beersheba, (which were the places of public worship among them,) but to seek the Lord, and they should live; ^l whereas, all those sinners of his people should die, ^m even as Jeroboam's house, for his sin, was rooted out and destroyed from the face of the earth. ⁿ

17. As the prophets thus witnessed unto Israel in their several ages, so our Saviour Christ, when he came with his apostles, first laboured to keep and withdraw the people from the service of devils and idols, whether more open or secret. For, as he appeared for this purpose, that he might destroy the works of the devil, ^o and was that promised seed which should crush the serpent's head, so did he first himself hand to hand combat with Satan, resisted his temptations, overcame and put him to flight; ^p and would not admit of any communion between the fiends and him, nor suffer them to say so much as that they knew him. ^q He dispossessed many men of them, over whom they tyrannized, ^r and commanded his disciples

G

ciples

^e 1 Kings xii. 27, 28. ^f 2 Chron. xi. 15. ^g 2 Chron. xv. 3. ^h 1 Kings xiii. 1, &c. ⁱ Hof. iv. 15. ^k Verse 17.
^l Amos v. 5. ^m Amos ix. 20. ⁿ 1 Kings xiii. 34.
^o John iii. 8. ^p Matt. iv. ^q Mark i. 24, 34. ^r Luke iv. 41. & viii. 2.

ciples to do the like; ^s and ceased not this war till Satan, who had usurped the principedom of this world, was cast out; ^t even to the death did he resist him, by death destroying him who had the power of death: ^u For though in him the serpent could find nothing, ^x yet for his chosen's sake he endured all things, till he had spoiled the principalities and powers, and triumphed over them in his cross; ^y thus teaching us in his own example and person, to hate with perfect hatred that enemy of God and man; and to know, that there can be no concord betwixt Christ and Be-lial. ^z

18. Satan being thus, like lightening, fallen down from heaven, ^a and his place not found there any more, after our Michael had overcome him, ^b taken from him all his armour wherein he trusted, and divided his spoils, many people were more easily recovered and drawn out of his snares, who were all taught by the trumpet of the gospel to prepare themselves to battle against him; ^c to take unto them the whole armour of God, that they might be able to resist in the evil day; ^d to fight the good fight of faith, and by it stedfastly to resist that roaring lion, which walked about seeking whom he might devour; ^e being with this comforted and assured, that the God of peace would tread Satan under their feet shortly.

19. But, because this adversary transforms himself into an angel of light, ^f and his ministers also, as though they were ministers of righteousness, ^g the more care and watchfulness the saints were warned to have, least they should be circumvented. They were taught therefore, touching all the heathen's religion,

^s Matt. x. 1, 8.

^t John xii. 31.

^u Heb. ii. 14.

^x John xiv. 30.

^y Col. ii. 15.

^z 1 Cor. vi. 15.

^a Luke

xviii. 18.

^b Rev. xii. 8.

^c Luke xii. 27.

^d Eph. vi. 13.

^e 2 Pet. v. 8, 9.

^f Rom. xvi. 20.

^g 2 Cor. xi. 14, 15.

gion, that whatsoever they sacrificed, they sacrificed to devils, and not to God; ^h and, that Christians might have no fellowship with devils, and consequently, neither with those idolaters who ignorantly worshipped such; but must come out from among them, separate themselves, and touch no unclean thing; ⁱ for they could not be partakers, both of the Lord's table, and of the table of devils; ^k two such contrary masters they could by no means serve. ^l And, if they joined with the wicked in their worship, or haunted their assemblies; even as in Israel, they that did eat of the sacrifices were partakers of the altar: (whereby they had part and interest in the whole worship, and the god worshipped; ^m) even so had they with Satan that did eat of his sacrifices in his temples, however they might persuade themselves otherwise, because they did know the idol was nothing. ⁿ Wherefore, they were forbidden all communion with such, and exhorted to fly from idolatry; ^o for behold, "All that are of the fellowship thereof shall be confounded," ^p as saith the prophet.

20. And, because this old serpent would creep again into the church and paradise of God, to seduce the saints, and set his own throne there, the Lord Jesus, by his angel, certified his servant John, and by him hath warned us all, ^q that the Christians also would in time forsake the true service of God in spirit, and would worship devils, even idols of gold, and silver, and brass, and stone, and wood, ^r being drawn hereunto by the effectual delusion of Satan in his eldest son Antichrist, the child of perdition; whose doctrines would be the *doctrines of devils*; ^s whose kingdom should be managed by *spirits of devils*, and men

G 2

drawn

^b 1 Cor. x. 20. ⁱ 2 Cor. vi. 17. ^k 1 Cor. x. 21. ^l Matt. vi. 24.
^m 1 Cor. x. 18. ⁿ 1 Cor. x. 19. & viii. 1, 4.
^o 1 Cor. x. 14. ^p Isa. xlv. 11. ^q In the book of the Revelation.
^r Rev. ix. 20. ^s 1 Tim. iv. 1.

drawn by them to battle against God almighty.^t Hereupon is that glorious synagogue proclaimed, with the loud voice of an heavenly angel, to have become the *habitation of devils*; ^u and with another voice, all God's people are willed to go out of her, that they partake not in her sins, and receive not of her plagues; ^{*} for, if any man worship that beast or his image, or take his mark, he shall drink of the wine of God's wrath, and be tormented in fire and brimstone before the holy angels, and before the Lamb, and the smoke of their torment shall ascend evermore. ^y

21. And as, by the word of Christ, men were withdrawn from idolatry and communion with the wicked, so were they also exhorted to draw near to the Lord, and in faith and love to cleave unto him alone; that, turning from darkness to light, and from the power of Satan unto God, they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in him. ^z They were therefore informed in the mysteries of the gospel, baptized into the name of the Lord in whom they believed, ^a separated from others that frowardly refused, ^b had their assemblies for prayer, doctrine, and other holy exercises; ^c which they were exhorted to continue, ^d taking heed that they were not unequally yoked with infidels of the world, ^e nor mingled with open sinners in the church; but casting out the wicked from among them, ^f that they might be jointly a sweet new lump, as they were severally unleavened loaves, ^g and so to serve the Lord, as they might please him, with reverence and fear, ^h keeping themselves

^t Rev. xvi. 13, 14.	^u Rev. xviii. 1, 2.	^x Verse 4.
^y Rev. xiv. 9, 10.	^z Acts xxvi. 18.	^a Matt xxviii. 19, 20.
Acts ii. 14, 38. & viii. 35, 38. & x. 36, 48.		^b Acts ii. 49.
& xix. 8, 9.	^c Acts i. 13, 14, 15. & ii. 1.	^f I Cor. v. 9,
xiv. 27.	^d Heb. x. 25.	^e 2 Cor. vi. 14.
11, 13.	^g Verse 7.	^h Heb. xii. 28.

selves from idols,ⁱ and unspotted from the world.^k

22. Thus hath God taught us, that all idolatry, whether of Pagans, Jews, or Christians, is the worship of devils; and from it hath in all ages since the world began, called his elect, that they, shunning the society of the serpent and his seed, might repair to the Lamb that standeth on Mount Sion, having his Father's name written on their foreheads, and follow him whithersoever he goeth;^m might walk in the light of the heavenly Jerusalem, and there have fellowship with the Lord, and one with another,ⁿ to their preservation from death, and the glory of God in their eternal life and salvation.

C H A P. IX.

HOW FAR WE MUST AVOID COMMUNION WITH DEVILS, AND HOW FAR WITH WICKED MEN.

1. **F**ORASMUCH as Satan is an open professed adversary of God, and all his endeavours tend to the Lord's dishonour and our destruction, neither is there any bond of nature or otherwise between him and us, that we should have intercourse with him, or seek his good or peace for ever; therefore are we absolutely forbidden all manner of communion with him, in things spiritual or human; all which we may reduce unto *four* heads.

2. The *first* concerneth our faith, that we give no credit to his word, as did our first parents,^a nor admit into our hearts any of his doctrines or damnable

G 3. heresies,

ⁱ John v. 21.

^k James i. 27.

^m Rev. xiv. 1, 4

ⁿ Rev. xxi. 24.

^a Gen. iii.

heresies, which are called by the apostle, *doctrines of devils*; ^b but that we hold fast the word of life taught us of God in his scriptures alone, avoiding all errors and lies in religion, ^c whether heathenish, Jewish, or Antichristian; for whosoever be the instruments, Satan is the father of them, and by them doth draw men unto destruction. ^d

3. The *second* concerneth our outward carriage, that we do not present our bodies, ^e or by any thing that we have, give maintenance to his worship and service, where or howsoever; ^f but, as our bodies and spirits are the Lord's, so with them both to glorify and serve him only, ^g and honour him with our substance; ^h flying all idolatry, which is Satan's worship, and outward communion therewith; and not upon any pretence, either of our own knowledge and inward dislike of the idol, or the pleasing of others, or winning them by this means to the faith, or avoiding trouble, or presuming on the mercy of God, or the like, to participate in the service and sacrifice of devils. God in his law gave this general precept for his people, *They shall no more offer their offerings to devils*; ⁱ and in the gospel we have this instruction, *Ye cannot be partakers of the Lord's table, and of the table of devils*. ^k

4. The *third* concerneth all devilish arts, whereby many men have fellowship with the damned spirits; as conjuring, enchantment, witchcraft, sorcery, divination, charming, necromancy, and all other of the like nature. Touching which God's law forbiddeth two things: 1. That no man should himself use any such

^b 1 Tim. iv. 1, 2. ^c 2 Cor. xi. 3. 2 Tim. ii. 19. Tit. 1. 13, 14.
^d John viii. 44. 2 Thess. ii. 9, 10, 11, 12.
^e Exod. xx. 5. Numb. xxv. 2, 3. Psal. xcvi. 7. Dan. iii. 18.
^f 1 Cor. x. 14, 15, — 20. Rev. i. 4, 7, 9, 10. ^g Ezek. xvi. 17, 18, 19. Hof. ii. 8. ^h 1 Cor. vi. 20. Matt. iv. 9, 10. Rom. vi. 13.
ⁱ Prov. iii. 9. ^j Lev. xvii. 7. ^k 1 Cor. x. 21.

such curfed craft, many of which are particularly named, Deut. xviii, 10, 11. but man or woman that had fuch fpirits fhould die the death: ^l 2. Alfo, that none fhould feek unto fuch for inftruction or counfel in any matter, for fo they fhould forfake the living God, and turn to the dead. ^m Wherefore, the tranfgreffion is noted for one of the two caufes of King Saul's death; that he fought and asked counfel of a familiar fpirit, ⁿ (by a witch at Endor ^o) and asked not of the Lord. And, as Chrift would not have the devils to bear witnefs of him, ^p fo neither would the apoftles fuffer a maid, which had a fpirit of divination, to acknowledge them to be the fervants of the moft high God, and preachers of the way of falvation. ^q Finally, not only thefe evil arts and practifers of them, but all books, or writings, or other means which may nourifh the fame, are to be fhunned and abolifhed; as the practice of the Chriftians, that burned their books of curious crafts, doth teach us. ^r

5. The *fourth head* concerneth Satan's temptations, fuggeftions, and provocations unto evil, whereby he daily folliciteth every man to fin; all which we are taught of God carefully to refift, ^s giving no place to the devil, ^t but by faith to quench all his fiery darts; ^u and, being armed with the whole armour of God, to ftand faft in the evil day, and in our prayers to defire that we may be delivered from that wicked one. ^v Herein all the faints, while they live on earth, come fhort of their duty, and too often do admit of fellowfhip with the devil, by reafon of the corruption of nature, and infirmity of the flefh; but, by faith in Chrift, we overcome and triumph, and fhall in the end have full redemption from all thefe evils. ^v 6. Thus

^l Lev. xx. 27. ^m Exod. xxii. 18. ⁿ Ifa. viii. 19. ^o Deut. xviii. 14.
^p 1 Chron. x. 13, 14. ^q 1 Sam. xxviii. 7, &c.
^r Mark i. 34. ^s Acts xvi. 16, 17, 18. ^t Acts xix. 19.
^u 1 Pet. v. 9. ^v James iv. 7. ^w Eph. iv. 27. ^x Eph. vi. 16, 17, 18, &c.
^y Matt. vi. 13. ^z Rom. xvi. 20.

6. Thus are we taught of God, to resist Satan, and avoid all manner of fellowship with him, to the utmost of our power; because all his endeavours are against us for evil, neither can we work in him any good, by any means, at any time. But the estate of wicked men is otherwise to be considered: Because they and we are all one flesh and blood; are all placed of God, to live together in this world, and enjoy mutually his common blessings, as the light of the sun, the rain, and the fruits of the earth, and other creatures, besides our civil society in commonweals; so that we cannot avoid all connection with them, except we should go out of the world, as the apostle teacheth.^z Also, of many of them there is hope that they may be converted from their evil ways; which by all good and gentle means we should endeavour. Howbeit, of sinners there is difference to be made; for some are yet uncalled to the knowledge and faith of Christ; others are called, and do profess one common faith in Christ's church with us, but walk unworthy of the same; and some have departed from the faith and obedience, whereunto they were come, and are cast out of the church, delivered unto Satan.^a Of our special duty to the two last, it resteth to be spoken hereafter. Here I will treat of wicked men in general.

7. Concerning whom, we are taught of God not to communicate with them in any evil action; as not to run with the thief, nor partake with the adulterer;^b not to walk in the way with those that lay wait for blood;^c nor keep company with drunkards or gluttons;^d nor have fellowship with any other unfruitful works of darkness, but reprove them rather, and avoid them;^e especially their spiritual and religious

^z 1 Cor. v. 10.^a Verse 5.

1 Tim. i. 20.

^b Psal. l. 18.^c Prov. i. 10, 11, 14, 15.^d Prov. xxiii. 20.^e Eph. v. 11.

gious actions; as not to offer their offerings of blood, nor to make mention of their names with our lips; ^f not to frequent their assemblies, nor eat of their sacrifices, ^g though they call and invite us thereto; ^h for even the word of God, and all other holy things, are polluted among them; ⁱ their prayers turned to sin, ^k and their sacrifices an abomination to the Lord. ^l

8. And not in heart and mind alone, are we to detest and eschew their idolatries, and other evil actions, but to keep our bodies as well as our spirits pure, because Christ hath redeemed both, and with both we must glorify God, ^m We may not therefore swear by their idols. ⁿ nor make any other religious mention of them with our lips. ^o We may not kiss them, nor bow the knee, nor do any other sign of reverence unto them. ^p We may not present our bodies at their holy feasts, in their hallowed places, ^q nor suffer our mouths to eat of their delicacies, ^r much less repair to any such places, for the repast or feeding of our souls. We may not, either by allurements of parents, brethren, or most dear friends; ^s nor by the example or enticement of the multitude, ^t nor by the commandment of the magistrate, do these, nor any such evils; ^u but, following the word of God, separate ourselves, touch no unclean thing, cleanse ourselves from all filthiness of the flesh and spirit, and so grow up unto perfect holiness in the fear of God. ^x Finally, we may not join ourselves in marriage with any, that are not of the same faith and fellowship with us, in the gospel of Christ. ^y

9. The

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| ^f Psal. xvi. 4. | ^g Psal. xxvi. 5, 6. | ^h Exod. xxxiv. 15. |
| Numb. xxv. 2. | Prov. ix. 15, &c. | ⁱ Numb. xix. 22. Hag. |
| ii. 12, 14, 15. | Tit. i. 15, 16. | ^k Psal. cix. 7. |
| xv. 8. | ^m Rom. vi. 12, 13. | ⁿ 1 Cor. vi. 15, 20. |
| ^o Exod. xxiii. 13. | ^p Hof. ii. 17. | ^q Jer. v. 7. |
| Exod. xx. v. | ^r 1 Cor. x. 14, 20. | ^s Hof. iv. 14. |
| xviii. 6, 11. | Psal. cxli. 4. | ^t Ezek. x. |
| ^u Exod. xxiii. 2. | Matt. vii. 13. | ^v Deut. xiii. 6. & xxxiii. 9. |
| Acts iv. 19. | ^x 2 Cor. vi. 17, & vii. 1. | ^y Dan. iii. 14, 15, 18. |
| Mal. ii. 11. | 1 Cor. vii. 39. | |

9. The causes of this restraint and separation from the wicked, are; First, The will and glory of God, who, to the end we might be his, hath severed us from other people;^z and, upon this condition, hath promised to accept us,^a and marry us unto himself in faith,^b that we should give ourselves alone to him, and to his service,^c and not run a whoring after strangers;^d and hath made this, our refraining from communion with the wicked, one expresse and special part of his covenant with us.^e Secondly, It is for our own good; least, by familiarity with the wicked, we should learn their ways,^f and receive destruction to our souls, as others before us, by and for like carriage, have done.^g Therefore are we warned not to wander in their paths, nor let our heart decline to their ways;^h for they go down to the chambers of death; and, if we be partakers in their sins, we shall receive also of their plagues.ⁱ Thirdly, It is for the good of those wicked men themselves, (if such be the grace of God towards them) or for their more certain and just condemnation; that, seeing us to separate from them, and thinking it strange that we run not with them unto the same evils;^k hearing our reproofs and witness against them, are either drawn to consider their ways, and turn their feet unto God's testimonies,^l or else blaspheming, persist and are hardened in their evil course unto judgement.^m Fourthly, It is for the overthrow of Satan's throne and kingdom,ⁿ which the words and works of the saints do beat down daily, discovering his errors and abominations, keeping themselves, and drawing others

^z Lev. xx. 26. ^a 2 Cor. vi. 17. ^b Hof. ii. 20. ^c Matt. iv. 10.
^d Deut. xxxi. 16, 17. ^e Exod. xxxiv. 27, with verse 13, 15, 16. ^f Prov. xxii. 25. ^g Psal. cvi. 35, 36.
^h Prov. vii. 21, 25, 27. ⁱ Rev. xviii. 4. ^k 1 Pet. iv. 4.
^l Acts ii. 37, 40, 41. ^m Acts xix. 9. & xiii. 46, 50, 51.
ⁿ Acts xxvi. 18. Rev. ii. 13. 2 Cor. vi. 15, 17.

thers from his deceits and snares; whereas, by communicating in those evils, they should both honour and advance that enemy, and strengthen the wicked's hands, that they should not turn from their impiety. o

10. But, though we may have no communion with the wicked in their religion, nor in any other evil action, against either table of God's law, yet in civil affairs we are taught of God to converse with them in peace. As to eat and drink with them, p buy and sell, q make covenants of peace, r shew kindness to them, s pity their estate, love them, t relieve their wants, u and receive from them for our relief, x pray for them, y labour by all gentle demeanour to convert them from their evil way, z and do any good we can to their souls or bodies, or any thing that is theirs. a And, if we live in their policies and dominions, we ought to be subject to all civil magistrates, high or low, and that of conscience; b pay them their tributes, customs, and other like duties for their commonwealth: c to bear their exactions, oppressions, persecutions, patiently, without rebellion or resistance; d and even pray for them that shall so misuse us; e that thus, as much as in us lieth, we may do good unto, and have peace with all men, in all things except sin; f and be perfect, as our Father which is in heaven is perfect. g

CHAP.

o 1 Cor. x. 20, 21. p Verse 27. q Gen. xxiii. 3, 4, 16.
 r Gen. xiv. 13. Deut. xx. 10. s 2 Sam. x. 2. t Matt.
 v. 44. u Prov. xxi. 26. x Deut. xxiii. 4. y 1 Tim. ii. 1.
 z 2 Tim. ii. 24, 25. a Gal. vi. 10. b Rom. xiii. 1. 2 Pet.
 ii. 13, 14. c Matt. xxii. 21. d Matt. v. 39. Rom. xii. 19.
 e Luke xxiii. 34. Acts vii. 60. f Rom. xii. 18. g Matt.
 v. 45, 48.

C H A P. X.

HOW THE SAINTS ARE CALLED OUT OF THEMSELVES, AND TAUGHT TO FORSAKE THEIR OWN WAYS AND WORKS, THAT THEY MAY HAVE COMMUNION WITH GOD IN CHRIST.

1. **F**OR as much as all men bear in their bosoms natural corruptions, bred with them in the womb, and brought up with them from the cradle,^a whereby they are all alike children of wrath,^b our separation from other wicked persons will little avail us, unless we be also separated from ourselves, and learn to renounce the lusts and affections, yea, even the fair-seeming works and wisdom of the flesh. For, what are we the better for avoiding outward pollution by others, if a fretting leprosy cleave to our flesh and bones, and our own cloaths do make us filthy?^c

2. To draw us therefore quite out of the miry pit of corruptions, the Lord hath called us from the love and liking of ourselves also, as being naturally both his enemies and our own; teaching us that our wits are incapable of his heavenly mysteries;^d our reason enmity against him and his law;^e our thoughts and purposes evil;^f our affections brutish;^g our wisdom foolishness;^h all our glorious grace as the flower of grass;ⁱ and that therefore we must be converted, and become as little children,^k even born again, or else we cannot see the kingdom of God.^l

3. In

^a Psal. li. 5. ^b Eph. ii. 3. ^c Job ix. 31. ^d 1 Cor. ii. 14.
^e Rom. viii. 7. ^f Gen. viii. 21. ^g Jer. x. 14. Psal.
 lxxiii. 22. ^h 1 Cor. i. 19, 20. ⁱ 1 Pet. i. 24. ^k Matt.
 xviii. 3. ^l John iii. 3.

3. In matters of religion, we must not do what seemeth good in our own eyes, ^m nor choose our own ways, ⁿ nor forge things out of our own hearts, ^o nor make to ourselves any similitude of things in heaven or earth, ^p nor walk in our own counsels; ^q for, what is man that he should invent services for God, or do any thing which the Lord requireth not at his hands? ^r The things of God knoweth no man, but the Spirit of God; ^s of him therefore alone, we must learn his fear: What he commandeth, that only must we do; we may not put to it, nor take ought from it. ^t For, when Israel set their own thresholds and posts by the Lord's, they defiled his holy name with their abominations. ^u

4. The mysteries of his faith, ^x we may not measure by carnal reason, nor our own shallow understanding; ^y but learn with reverence to believe all his words; knowing that the things which eye hath not seen, neither ear heard, neither came into man's heart, are what God hath prepared for them that love him; ^z and neither flesh nor blood, but himself, doth manifest them to us; ^a and, as his words are spirit and life, so is it his Spirit that searcheth all, even the deep things of God, and revealeth them unto us, and quickeneth us. ^b

5. The promises which are made us, we must embrace, not by sight, but by faith, which is the evidence of things not seen. ^c And seem they ever so unlikely or impossible, yet ought we not to doubt of them, nor reason against them through unbelief; but even against hope to believe in hope; being fully

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assured

^m Deut. xii. 8.	ⁿ Isa. lxvi. 3.	^o 1 Kings xii. 33.
^p Exod. xx. 4.	^q Psal. lxxxii. 12.	^r Isa. i. 12.
^s 1 Cor. ii. 11.	^t Deut. xii. 32.	^u Jer. vii. 31.
^x 1 Tim. iii. 16.	^y John vi. 52, 60, 63.	^z Ezek. xliii. 8.
^a Matt. xvi. 17.	^b John vi. 45.	^c 1 Cor. ii. 9.
^c Eph. iii. 3, 5.	^d 1 Cor. ii. 10.	^e John vi. 63.
	^f Heb. xi. 1.	

assured, that he who hath promised is able to do it.^d For, as Sarah received strength to bring forth a child when she was past age, because she judged him faithful who had promised;^e so contrariwise, the children of Israel, when God had brought them through the wilderness, even to the borders of the land of promise,^f yet could not they enter in, because of their unbelief.

6. The commandments of God, how hard and unreasonable soever they seem, we must readily and cheerfully obey; laying aside all excuses,^g delays,^h fears,ⁱ or other things that may hinder us; knowing that all his precepts are perfect, righteous, pure, and just.^k Therefore, when God calleth us, we must follow him, though we know not whither we shall come:^l When he sendeth us to any place of danger, we must go, though we know not what may befall us there.^m When he commandeth us a thing, that seems both against the nature of man and the promise of God, we must obey without murmurings or reasonings;ⁿ yea, even to the death must we be obedient, that we may receive the crown of life.^o

7. In all our trials and tribulations, we must in faith and patience possess our souls. We may not murmur, though we want both bread and water,^p nor speak against God, though our way be ever so grievous;^q when we be in danger of our foes pursuing us, we must not complain,^r nor be affraid when they beset us round about.^s If God cause men to ride over our heads;^t if he lead us into fire and in-

^d Rom. iv. 20, 21, 28 ^e Heb. xi. 11. ^f Deut. i. 19, 20, 21, 26, 32, 45, 46. ^g Exod. iv. 1, 2, 10, 13, 14. ^h Psal. cxix. 16. ⁱ 1 Sam. xv. 24. ^j Jer. i. 7, 8, 17. ^k Psal. xix. 7, 8. & cxix. 128. ^l Heb. xi. 8. ^m John xxi. 19, 22. ⁿ Acts xx. 23, 24. ^o Luke x. 3. ^p Gen. xxii. 2, 3. ^q Heb. xi. 17, 18. ^r Phil. ii. 8. ^s Rev. iii. 10. ^t Numb. xx. 2, 3, &c. ^u Exod. xv. 24. ^v Numb. xxi. 4, 5. ^w Exod. xiv. 9, 11, &c. ^x Psal. lxxvi. 12.

to water; if he give us as sheep to be eaten, and scatter us among the nations;^u if he smite us down into the place of dragons, and cover us with the shadow of death; yet may we not forget him, nor deal falsely concerning his covenant; but in all these triumph as more than conquerors, through him that loved us.^x When in our troubles we expect his salvation, we must not make haste;^y and though it tarry, we must wait: ^z If in these he hide his face from us, and be angry against our prayer,^a so that we cry by day, but he heareth not, and by night, but have no audience;^b if he puts us back, as dogs unworthy of his grace;^c if he turn himself to be cruel against us, and to be as an enemy to us with the strength of his hand;^d yet must we remember that he is the rock of our salvation, and say, "I will wait for the Lord that hath hid his face from Jacob, and I will look for him."^e "Though he slay me, yet will I trust in him."^f

8. Notwithstanding all these, and whatsoever else we can do or suffer for his name's sake, yet must we empty and cast down ourselves before him, confessing that we are but unprofitable servants, we have done that which was our duty to do;^g and it is nothing to the Almighty that we are righteous,^h our well-doing extendeth not to him.ⁱ Neither for our works done, or of him foreseen to be done, hath he saved and called us with an holy calling, but according to his own purpose and grace, which was given to us through Christ Jesus before the world was.^k And because we are all too confident of ourselves and our good deserts, the Lord useth two

H 2

means

^u Psal. xlii. 11, 19, &c.

^x Rom. viii. 37.

^y Isa.

xviii. 16.

^z Hab. ii. 3.

^a 2 Kings vi. 33.

Lam. iii. 26.

^b Psal. lxxx. 4.

^c Psal. xxii. 2.

^d Matt. xv. 26.

^e Job

xxx. 21.

^f Isa. viii. 17.

^g Job xiii. 15.

^h Luke xvii. 10.

ⁱ Job xxii. 3. & xxxv. 7.

^j Psal. xvi. 2.

^k Rom. iii. 28.

^l ix. 11.

^m 2 Tim. i. 9.

means to humble us. The one is his *law*, which sheweth us our sins and infirmities; the other, *corrections*, whereby he openeth our ears, to cause us to turn away our work, and that he might cover our pride; ^l of both these Solomon saith, "The commandment is a lamp, and the law a light; and " corrections for instruction, are the way of life." ^m

9. The law revealeth our sins which lay hid within us, and sheweth our weakness to be greater than we could imagine. ⁿ For first, we are alive (in our own conceit) without the law; ^o and will not stick to say, "All that the Lord commandeth, will we do." ^p But, when he speaketh, we cannot endure to hear the law at his mouth, but turn away. ^q Or, if we do receive it, it is with a veil over Moses' face, ^r not discerning the true nature of the law, which is spiritual, ^s nor end of the same, which is to bring us to Christ; ^t but in hypocrisy, with hollow and covered hearts, imagining the outward observation thereof, howsoever it be, to be sufficient. But, when it cometh indeed to our conscience, we die; for sin, which we thought was dead, reviveth, ^u and taking occasion by the commandment, deceiveth us, and thereby slayeth us; ^x and when the law saith, *Thou shalt not lust*, sin worketh in us all manner of lust. ^y And as the Israelites having heard the thundring voice of the Lord from heaven, forbidding them to have any other gods before his face, did, before forty days were expired, forget both their promise, ^z and their fear, ^a and God himself their Saviour, ^b and made them gods of metal; ^c so is it with us all, when the commandment

^l Job xxxiii. 16, 17. ^m Prov. vi. 23. ⁿ Rom. iii. 10.
^o Rom. vii. 9. ^p Exod. xix. 8. ^q Exod. xx. 19. ^r Dent.
^s v. 5. ^t Exod. xxxiv. 30, 33. ^u Rom. vii. 14. ^v Gal.
^w iii. 24. ^x Rom. vii. 9. ^y Verse 11. ^z Verse 8.
^a Exod. xix. 8 ^b Exod. xx. 18, &c. ^c Psal. cvi. 21.
^d Exod. xxxii. 7, 8.

ment cometh, sin aboundeth and appeareth to be sin, yea, out of measure sinful.^d And, because the wages of sin is death, the law also causeth wrath,^e which is revealed from heaven against all ungodliness and unrighteousness of men.^f Then are we cast down with sight and horror of our wretched case, and the more we strive to rid ourselves out of these snares of hell, the faster we are entangled: For we find ourselves carnal, and sold under sin;^g so as, if we have will to do good, yet find we no means to perform it;^h and, without God's grace, we can neither will nor do.ⁱ Wherefore, we cry out upon our misery,^k and should die in despair, were it not that God did cause his favour, in the face of Christ, to shine upon us: In whom being grafted by faith, we are dead to the law, but alive unto God, by belief in his Son, who hath loved us, given himself for us, and liveth in us.^l Thus is the law a light to discover, a fire to burn, a hammer to break whatever in us is exalted against God;^m and is a schoolmaster to lead us to Christ,ⁿ that we might be made righteous by him, being stript naked of our own imaginary righteousness; and, having our filthy garments taken from us,^o we are arrayed with change of raiment, even that fine linen, pure and shining, which is the righteousness of the saints.^p

10. The chastisements of God are another good means to humble our stubborn nature, and unbaptized hearts;^q making us to search and try our ways, and turn again to the Lord;^r to cry unto him in our distress;^s and to learn and keep his word.^t

H 3

By

^d Rom. vii. 13. ^e Rom. iv. 15. ^f Rom. i. 18. ^g Rom. vii. 14. ^h Verse 18. ⁱ Phil. ii. 13. ^k Rom. vii. 24. ^l Gal. ii. 19, 20. ^m Jer. xxiii. 19. ⁿ Gal. iii. 24. ^o Zech. iii. 4. ^p Rev. xix. 8. ^q Lev. xxvi. 39, 40, 41. ^r Lam. iii. 39, 40. ^s Psal. cvii. 12, 13, 17, 18, 19. & lxxviii. 34. ^t Psal. cxix. 67, 71.

By them he proveth us, to know what is in our hearts;^u and letteth us have experience both of our own infirmities, and of his power and grace. By them he bringeth us to an humble confession and sorrow for our sins, and so delivereth our souls from going down to the pit.^x By them, and our weakness in them, he teacheth us to trust in him, and not in ourselves.^y Thus, the rod and correction giveth us wisdom,^z and we are chastened for our profit, that we might be partakers of his holiness.^a

11. And thus God calleth us out of ourselves, from the unbelief, blindness, hypocrisy, hardness of heart, pride, wantonness, and all other inordinate affections that do possess us; that we may believe, love, fear, and obey him alone; that we may remember and do all his commandments, and be holy unto our God.^b He teacheth us to deny ungodliness and worldly lusts, even such as fight in our own members;^c that our old man being crucified with Christ, the body of sin may be destroyed, and we may serve sin no more:^d but, having our souls as a weaned child,^e withdrawn from all carnal pleasures; and having cast off every thing that presseth down, and the sin that so easily compasseth us about,^f may delight in the Lord and in his law, depending upon him alone, for life, succour, and salvation; neither despairing for our evil deeds, nor boasting of our good; but, by faith taking hold upon Christ, and saying, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee: my flesh and my heart faileth, ~~but~~ God is the strength of my heart, and my portion for ever."^g Then bidding farewell to the world, and meekly taking our cross upon us,

as

^u Dent. viii. 2.^x Job xxxiii. 19, 20, 27, 28.^y 2 Cor.^{i.} 8, 9.^z Prov. xxix. 15.^a Heb. xii. 10.^b Numb.^{zv.} 40.^c James iv. 1.^d Rom. vi. 6.^e Psal. cxxxi. 2.^f Heb. xii. 1.^g Psal. lxxiii. 25, 26.

as men hating our own life here,^h to follow the Lamb, whithersoever he goeth;ⁱ and whether he shall bring us to mountains or desarts, to hunger or thirst, to cold or nakedness, to trouble of body or grief of mind, to fears or terrors, or even to the dust of death; knowing that in all he will sustain us, and, in the end wipe all tears from our eyes; after we have gone into fire and into water, he will bring us out unto a wealthy place;^k in our weakness, he will strengthen us; in our wants, he will relieve us; in our cares, doubts, dangers, and distresses, he will guide us by his counsel, and after, receive us to glory.^l

12. But these things are so hard unto flesh and blood, that the natural man chooseth rather to remain still in his woeful state, and enjoy the momentary pleasures of sin, than in such straits and difficulties to follow Christ. For it is a heavy thing to renounce and forsake his own affections, to condemn his own wisdom for foolishness, to rest wholly upon God's word and promises, when nothing is seen but present want and calamity; to abandon pleasures, to tame and subdue his wanton lusts, to bear chearfully the reproaches and persecutions of the world, and whatsoever else God shall bring upon him; oftentimes, to the loss of friends, wife, children, goods, lands, and life itself. Therefore, this state is indeed a denial of ourselves, and carrying of our cross daily;^m a mortification of our earthly members,ⁿ even a daily dying,^o and giving up of the ghost.^p As the sacrifices given unto God were killed, salted, and sent up in fire;^q so we that must give up our own bodies for

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^h John xii. 25. ⁱ Rev. xiv. 4. ^k Psal. lxvi. 12. ^l Psal. lxxiii. 24. ^m Luke ix. 23. ⁿ Col. iii. 5. ^o 1 Cor. xv. 31. ^p Psal. lxxxvi. 15. ^q Lev. i. 5, &c. Ezek. xliii. 24.

a living sacrifice, ^r must also be salted with fire, as Christ hath said. ^s And as he himself, (fulfilling the figure of the sin-offerings, which were burnt without the camp) that he might sanctify us with his own blood, suffered without the gate of Jerusalem, so must we likewise go out of the camp, bearing his reproach; ^t which we never do willingly, till he draw us. ^u For this our new birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God, ^x who regenerateth, calleth, and sanctifieth his Israel, increasing them with men like a flock; and, as the flock of holiness, as the flock of Jerusalem in their solemn feasts, so filleth he desolate cities with flocks of men; ^y which being by the ministry of the gospel offered up for sacrifices, are acceptable, being sanctified by the Holy Ghost. ^z

11. When thus we are changed by the power of God's grace, and have got the victory of ourselves, subduing and ruling over our own spirits, which, as Solomon saith, is better than if we won a city; ^a when we have hearkened to the cry of the voice, that all flesh is grass, and all the grace thereof as the flower of the field; ^b and, when we have found our glory as grass, withered, and flower faded, because the Spirit of the Lord hath blown upon it; when the strong hold of our imaginations is cast down, and every thought brought into captivity to the obedience of Christ; ^c when we have discerned our sins, felt the smart of them in our consciences, pined away for our iniquities, ^d and judged ourselves worthy to be cut off for all our evils: ^e when we have renounced all confidence in ourselves, rejected all our righteousnesses as filthy rags,

^r Rom. xii. 1. ^s Mark ix. 49. ^t Heb. xiii. 11, 12, 13.
^u Song i. 3. John vi. 44. ^x John i. 13. ^y Ezek. xxxvi. 37, 38.
^z Rom. xv. 16. Isa. lxvi. 20. ^a Prov. xvi. 31.
^b Isa. xl. 6, 7. ^c 2 Cor. x. 5. ^d Lev. xxvi. 39. ^e Ezch. xx. 43.

rags, and being humbled under the mighty hand of God,^f do, with Job, abhor ourselves, and repent in dust and ashes; ^g then will he look upon us, and turn our captivity, and bring us into his promised rest; into which we, entering by faith, shall there keep the true sabbath of God; ^h cease from our own works, as he did from his, ⁱ and wholly give ourselves to work the works of God, which is, to believe in him whom he hath sent, ^k even Jesus Christ, our wisdom, righteousness, sanctification, and redemption, ^l who calleth us with a holy calling from the fellowship of Satan, sin, this world, and our own corruptions, to the happy communion with himself and with his Father, by faith, a while on earth; till we shall behold his face in righteousness, and when we awake, be satisfied with his image. ^m

O Jerusalem, wash thine heart from wickedness, that thou mayst be saved: How long shall thy vain thoughts lodge within thee? Jer. iv. 14.

C H A P. XI.

OF THE COMMUNION THAT WE HAVE WITH GOD IN GENERAL.

I. **G**OD having graciously freed us from the captivity of Satan, and called us out of the world and from our own corruptions, doth, after this, take us near unto himself, bestoweth more graces and blessings upon us, and accepteth again the fruits of his own Spirit in us. For he hath separated us from others, to receive us unto himself; and he will be a
Father

^f Isa. lxiv. 6.

^g Job xlii. 6.

^h Heb. iv. 3. &c.

ⁱ Verse 10.

^k John vi. 28, 29.

^l 1 Cor. i. 30.

^m Psal.

xvii. 25.

Father unto us, and we shall be the sons and daughters of the Lord Almighty. ^a

2. This grace, God signified to our fathers, when he freed them from the bondage of Egypt, saying, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself; now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." ^b

3. The manifestation and assurance of this grace, is to be seen in that eternal covenant and oath which he maketh with us, ^c and whereby he stablisheth us for a people unto himself, and will be unto us a God; ^d as he also sware unto our fathers Abraham, Isaac, and Jacob, who were themselves joined unto the Lord, that had established this everlasting covenant with Abraham and his posterity, to be a God unto him, and to his seed after him; ^e but hath now fully and finally ratified it in Christ, by that new testament bond confirmed in his blood, whereby he hath covenanted, that he will be ^f God, and we shall be his people: ^f Whereupon it followeth, that he being ours, and we his, assured hereof by faith in his gospel, we have communion with the Father, and with his Son Jesus Christ, ^g to the praise of the glory of his grace, and our eternal happiness. ^h While he, being our God, applieth his wisdom, ^h strength, ⁱ grace, ^k and all other goodness unto us for good, and causeth us again to apply our bodies and our minds, with all the faculties of them, to the honour and service of his

^a 2 Cor. vi. 17, 18.

xxix. 12.

viii. 10.

xviii. 1, 3.

^d Verse 13.

^g 1 John i. 3.

^k Psal. lxxxiv. 11.

^b Exod. xix. 4, 5, 6.

^e Gen. xvii. 7.

^h Prov. viii.

^c Deut.

^f Heb.

ⁱ Psal.

his majesty;^l and this with such mutual love and near conjunction, that God is said to *dwell in us, and we in him*;^m and with such peace as passeth understanding,ⁿ that not without cause does the Psalmist sing, "Blessed is the people whose God Jehovah is!"^o

4. The persons whom God admitteth into this gracious communion, are all sorts of people, without respect of persons, Jews and Gentiles, bond men and free, male and female;^p kings of the earth, and all peoples, princes, and all judges of the world; young men and maidens, old men and children;^q wise men and fools;^r even as many as the Lord our God shall call.^s The riches of which grace Moses also manifested unto Israel, when he said, "Ye stand this day all of you before the Lord your God, your heads of your tribes, your elders, and your officers; all the men of Israel, your children, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water;^t that thou shouldst enter into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,"^u &c. This ample mercy God shewed even then, but hath much enlarged since, by the sending of his Son;^x that it might be seen how he is good to all, and his mercies over all his works;^y and that all flesh might bless his holy name, for ever and ever.^z

5. The original of this grace to the saints, cometh from the election of God, who having set his delight on them, to love them, chooseth them and their seed, to be a precious people to himself, above all people upon

^l Rom. xii. 1, 2. ^m 1 John iv. 16. ⁿ Phil. iv. 7.
^o Psal. cxliv. 15. ^p Gal. iii. 28. ^q Psal. cxlviii. 11, 12, &c.
^r 1 Cor. i. 26, 27. ^s Acts ii. 39. ^t That is the basest servants, as Jos. ix. 23.
^u Deut. xxix. 10, 11, 12. ^x Eph. ii. 11, 17. ^y Psal. cxlv. 9. ^z Verse 21.

upon the earth; ^a and, as he saith by the prophet, "I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." ^b From which, further grace proceedeth; for they, being thus drawn, do run after him, ^c and chuse him again to be their God, and to serve him; ^d they choose the way of faith, they choose his precepts. ^e So is there a willing and joyful covenant made between God and them, by mutual agreement, upon most holy and happy conditions; which Moses briefly describeth thus: "Thou hast ^fmade the Lord say, this day, (that is, thou hast taken promise of, conditioned with, and consequently hast chosen him ^g) to be to thee for a God, and to walk in his ways, and to keep his statutes and his judgements, and to hearken unto his voice. And the Lord hath made thee to say this day," (hath conditioned with, and chosen thee, ^h) "to be unto him for a peculiar people, even as he spake unto thee, that thou shouldest keep all his commandments; and to set thee high above all nations which he hath made, in praise, and in name, and in glory; and that thou shouldest be an holy people unto the Lord thy God, as he hath spoken." ⁱ

6. The good things communicated with us of God by that covenant of his grace, the Apostle summeth up when he saith, that "His divine power hath given us all things that pertain to life and godliness." ^k For as he is himself the living God, ^l and giver of life unto all things, ^m so is he not the God of the dead, but of the living. ⁿ To the end therefore that we, who were dead in trespasses and sins, ^o and strangers

^a Deut. x. 14, 15. & vii. 6, 7, 8. ^b Jer. xxxi. 3. ^c Song i. 3.

^d Josh. xxiv. 15, 22.

^e Psal. cxix. 30, 173.

^f וְאָמַרְתָּ

^g So the Greek εἶπε

^h εἶπετο.

ⁱ Deut. xxvi. 17, 18.

^k 2 Pet. i. 3.

^l Jer. x. 10.

^m 1 Tim. vi. 13.

ⁿ Matt.

xxiii. 32.

^o Eph. ii. 1.

strangers from the life of God, through the ignorance that was in us, ^p and in that estate were not his people, might be the sons of the living God, ^q and heirs of the grace of life, ^r it was needful that we should receive from him this grace, which else we could not have from any other, because with him is the fountain of life, and in his light shall we see light: ^s He is our life, and the length of our days, ^t his precepts and his promises do quicken us, ^u and by all that proceedeth out of his mouth, doth a man live; ^x as that good King Hezekiah confessed, upon his recovery from death, "O Lord, by these men live, and by all of them is the life of my spirit; and thou hast caused me to sleep, and hast given life unto me." ^y

7. And when we are made partakers of the life of God, then feel we the fellowship and communion spoken of; and as our life increaseth, so doth our joy, by the perceiving of our happiness; and we give ourselves unto God, as they that are alive from the dead; ^z walking before him in the light of the living. ^a God also himself walketh with us, ^b leading us by the rivers of waters, in a straight way wherein we should not stumble; ^c and our soul shall be as a watered garden; we shall have no more sorrow, but shall be satisfied with the goodness of the Lord: our heart shall live for ever. ^d To the end therefore that we may, in some sort, discern this incomprehensible grace, let us consider some principal of the many good things that God doth give us pertaining unto life and godliness.

8. And first, because *understanding* is a well-spring of life to them that have it; ^e the God of our Lord Jesus Christ, the Father of glory, giveth unto us the spirit

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^p Eph. iv. 18.	^q Hos. i. 10.	^r 1 Pet. iii. 7.	^s Psal.
xxxvi. 9.	^t Deut. xxx. 10.	^u Psal. cxix. 93, 50.	^x Deut.
viii. 3.	^y Isa. xxxviii. 16.	^z Rom. vi. 13.	^a Psal. lvi. 13.
^b Lev. xxvi. 12.	^c Jer. xxxi. 9, 12, 14.	^d Psal. xxii. 26.	
^e Prov. xvi. 22.			

spirit of wisdom and revelation, in the knowledge of him, whereby the eyes of our understanding are enlightened, and we know what is the hope of his calling, and what the riches of his glorious inheritance in the saints; ^f so, he having opened our eyes, we see the wonders of his law, ^g and he causeth us to understand the way of his precepts.^h This is a special point of the happiness of God's people, above all people of the earth, that they have both his law for a light, and himself for their instructor, and so are all *the taught of God*,ⁱ and have an unction from the holy One, whereby they know all things,^k and need not that any man teach them; but, as the same anointing teacheth them all things.^l Hereupon, the prophet said unto God, "I have not departed
 " from thy judgements, for thou hast taught me."^m And himself saith unto his people, "I am the Lord
 " thy God, which teacheth thee to profit, and lead-
 " eth thee by the way that thou shouldst go."ⁿ "And
 " thine ears shall hear a voice behind thee, saying,
 " This is the way, walk ye in it, when thou turnest
 " to the right hand, and when thou turnest to the
 " left."^o Thus the secret of the Lord is revealed to them that fear him,^p and his covenant to give them knowledge: He openeth their mind, that they may understand the scriptures;^q he openeth unto them the mystery of his will,^r and filleth them with knowledge of the same, in all wisdom and spiritual understanding,^s that so they may be partakers of his life, as David saith, "Give me understanding, and
 " I shall live."^t And that this grace proceedeth from his covenant, and confirmeth the same, he sheweth, when he saith, "I will give them an heart to
 " know

^f Eph. i. 17, 18. ^g Psal. cxix. 18. ^h Verse 27. ⁱ John vi. 45. ^k 1 John ii. 20. ^l Verse 27. ^m Psal. cxix. 103.
ⁿ Isa. xlviii. 17. ^o Chap. xxx. 21. ^p Psal. xxv. 14.
^q Luke xxiv. 45. ^r Eph. i. 9. ^s Col. i. 9. ^t Psal. cxix. 144.

" know me, that I am the Lord; and they shall be
" my people, and I will be their God."^a

9. Another of the gifts pertaining unto life and
godliness, is *faith*, whereby our fathers walked with
God,^x pleased him, wrought many good works, ob-
tained good report, and, in the end the salvation of
their souls. This grace we have not of ourselves,^y
it is the gift of God, who openeth the door thereof
unto his chosen people,^z which therefore is called
" the faith of God's elect;"^a and wondrous is the
force thereof in our souls, for by it all things are made
possible to us.^b It is our breast-plate,^c and it is our
shield, whereby we quench all the fiery darts of the
devil;^d it is the victory whereby we overcome the
world;^e by it we walk, while we are pilgrims here
on earth, and absent from the Lord;^f by it we
stand in the grace and favour of God;^g by it we
live;^h by it our God doth purify our hearts,ⁱ and
through it doth keep us by his power unto salva-
tion.^k

10. This faith doth always respect the word of
God, from whence it ariseth, and by which it is
wrought in us through his Spirit;^l which therefore
is called " the word of faith,"^m and is no vain word
concerning us, but is *our life*.ⁿ It looketh also unto
all God's oracles, teaching us to believe all things
that are written in the law and the prophets,^o and
in the gospel.^p It causeth us to apprehend God's an-
cient mercies, shewed to our fathers, as belonging
also to us; for so we learn of the apostles. Thus
the promise of God's presence, and continued favour

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with

^a Jer. xxiv. 7. ^x Gen. v. 22. Heb. xi. 5, 6, 39. ^y Eph.
ii. 8. ^z Acts xiv. 27. ^a Tit. i. 1. ^b Mark ix. 23.
^c 1 Thess. v. 8. ^d Eph. vi. 16. ^e 1 John v. 4. ^f 2 Cor.
v. 7. ^g Rom. xi. 20. ^h Gal. ii. 20. ⁱ Acts xv. 9.
^k 1 Pet. i. 5. ^l Rom. x. 17. ^m Verse 8. ⁿ Deut. xxxii. 47.
^o Acts xxiv. 14. ^p John xx. 31.

with Joshua; ^q his imputation of righteousness unto Abraham; ^r the boldness and courage of David, upon God's assistance; ^s and generally, whatsoever things are written aforetime, were written for our learning, comfort, and increase of faith. So also we learn of the prophets, who spake of things done long before, as if they had been seen and felt by themselves. Hosea faith of Jacob, "God found him in Bethel, and there he spake *with us*." ^u The psalmist singeth of God's bringing Israel though the sea and Jordan: "He turned the sea unto dry land, *they passed* through the river on foot, there *did we rejoice* in him." ^x According to which examples, we that now live and believe, because we have received the same spirit of faith with the patriarchs, ^y and have obtained like precious faith with the apostles, ^z may also say with them, "My well-beloved is mine, and I am his." ^a "I know that my Redeemer liveth;" ^b and, "I live by faith in him, who hath loved me, and given himself for me." ^c

II. The most excellent fruit that we reap of faith, is our justification in the sight of God, by his grace in Christ Jesus. For, whereas two ways of life and righteousness are set before us in the scriptures, the one by keeping the law of the Lord, even all his precepts, of which it is said, "The man that doth them shall live by them." ^d And again, "This shall be our righteousness before the Lord our God, if we observe to do all these commandments, as he hath commanded us." ^e The other by faith in Christ, as it is written, "God so loved the world, that he hath given his only begotten Son, that whosoever believeth

^q Heb. xiii. 5. with Josh. i. 5.
cxviii. 6. with Heb. xiii. 6.

^r Rom. iv. 23, 24.

^s Psal.

^t Rom. xv. 4.

^u Hos.

xii. 4.

^x Psal. lxi. 6.

^y 2 Cor. iv. 13.

^z 2 Pet. i. 1.

^a Song ii. 16.

^b Job xix. 25.

^c Gal. ii. 20.

^d Rom.

x. 5.

^e Deut. vi. 25.

“ lieveth in him should not perish, but have everlasting life.”^f The first of these ways is such as no flesh can be justified by.^g For, though the law consisteth of *living oracles*,^h and every commandment is holy, just, and good;ⁱ yet, by reason of sin that dwelleth in us, the same commandment which was ordained unto *life*, is found to be unto us to death.^k For sin taketh occasion by the commandment, deceiveth us, and thereby killeth us;^l as, when the law saith, “Thou shalt not lust,”^m sin worketh in us all manner of concupiscence; so the law is the life and strength of sin, in us that are carnal and sold under sin; and sin is made out of measure sinful by the commandment,ⁿ and the law entered, that the offence might abound.^o Therefore can it not give us life,^p neither was it given to that end, but was added unto the promise of grace by Christ, because of the transgressions,^q and by it cometh the knowledge of sin;^r it also condemneth and curseth all sin and sinners;^s and through it are we dead unto it, that we might *live* unto God.^t For the terrors thereof tormenting our sinful souls, we are forced to seek refuge from God’s wrath, which we cannot find in any but in Christ,^u whom God hath proposed to be the reconciliation for all our sins, whom we apprehend by faith; and, until faith come, are kept fast, and as it were locked up under the law,^x whereof we have this excellent use and benefit, that it is a *child-leader* or *schoolmaster* to bring us unto Christ.^y In whom the justice of God is satisfied for all our trespasses by his death on the tree, whereon he was made a curse for us, and redeemed us from the curse of the law.^z And

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so

^f John iii. 16. ^g Gal. ii. 16. ^h Acts vii. 38. ⁱ Rom. vii. 17. ^k Verse 10. ^l Verse 11. ^m Verse 8. ⁿ Verse 13.
^o Rom. v. 20. ^p Gal. iii. 21. ^q Verse 19. ^r Rom. iii. 20.
^s Gal. iii. 10. ^t Gal. ii. 15. ^u Acts iv. 12. ^x Gal. iii. 23, 24.
^y *παιδαγωγος.* ^z Gal. iii. 13.

so our sins, which were imputed unto him, shall no more be imputed unto us, but forgiven for his sake; and that blessedness cometh on us, which is written, "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord imputeth not sin."^a Yea God, as he imputeth not, but pardoneth sin, so doth he impute justice or righteousness to us, without works of ours;^b because Christ fulfilled all righteousness for us that believe; and we shall be found in him, not having our own righteousness, which is of the law;^c but that which is through the faith of Christ, even the righteousness which is of God through faith. To teach us this, the first man whom Moses mentioneth to have *believed the Lord*, he presently adorned with this grace, that God *imputed that to him for righteousness*.^d And he being made the father of all believers,^e that is written for us also, unto whom faith shall be imputed for *righteousness* in like way. Thus are we justified by faith, without the works of the law; yea, faith is come in place of all good works, as Christ hath said, "This is the work of God, that you believe in him whom he hath sent:^h This also is his commandment, that we believe in the name of his Son Jesus Christ,ⁱ whom, he that hath, hath life; and he that hath not the Son of God hath not life:^k but whoso trusteth to his own righteousness, and committeth iniquity shall surely die, as saith the Prophet.^l Thus live we by faith in Christ, and that heavenly oracle is fulfilled, "The just shall live by his faith."^m

12. This life and grace is one condition of that everlasting covenant which our God hath made with us, saying, "I will be merciful to their unrighteousness,"

^a Rom. iv. 7, 8. ^b Verse 6. ^c Phil. iii. 9. ^d Abraham, Gen. xv. 6. ^e Rom. iv. 16. ^f Verse 23, 24. ^g Rom. iii. 28. ^h John vi. 29. ⁱ 1 John iii. 23. ^k Chap. v. 12. ^l Ezck. xxxiii. 13. ^m Hab. ii. 4. Gal. iii. 11.

"ousness, and I will remember their sins and their iniquities no more."ⁿ And being thus justified by faith, we have peace towards God, through our Lord Jesus Christ, ^o whom he hath given to be our covenant and our light; ^p he hideth his face from our sins, and wipeth away all our iniquities and saith, Deliver them, that they go not down into the pit, for I have found a ransom. ^r Yea, now, he seeth no iniquity in Jacob, nor transgression in Israel; the Lord his God is with him, and the joyful shout of a king is among them: ^s Though the sins of Judah be sought for, they shall be no more found, for the Lord is merciful to them whom he reserveth; ^t he hath washed the filthiness of the daughters of Sion; ^u their transgressions are put away as a cloud, and like a mist their sins are all cast into the bottom of the sea. ^x For this, the saints do triumph and say, Who shall lay any thing to the charge of God's elect? It is God that justifieth, who shall condemn? ^y We will go forward in the strength of the Lord God; we will make mention of thy righteousness even of thine only. ^z And this is fulfilled in the saying of the Prophet, "The whole seed of Israel shall be justified, and glory in the Lord."^a

13. Yet there is also further grace pertaining to life and godliness given us of God, even our *Sanctification*, whereunto he hath called us, ^b and which we attain by faith in Christ. ^c For the grace of God that bringeth salvation unto all men, and hath appeared, doth teach us that we should deny ungodliness and worldly lusts; and that we should live soberly, and righteously, and godly in this present world; ^d and not

ⁿ Heb. viii. 12. ^o Rom. v. 11. ^p Isa. xlii. 6. ^q Psal.
li. 9. ^r Job xxxiii. 24. ^s Numb. xxiii. 21. ^t Jer.
l. 20. ^u Isa. iv. 4. & xlii. 22, 23. ^x Mic. vii. 19.
^y Rom. viii. 33. ^z Psal. lxxi. 16. ^a Isa. xlv. 25.
^b 1 Thess. iv. 7. ^c Acts xxvi. 18. ^d Tit. ii. 11, 12.

not continue in sin that grace may abound. ^e We are the people of God's holiness, ^f and he will be hallowed among us; ^g he the Lord doth sanctify us; he poureth clean water upon us that we may be clean. ^h We are sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water; ⁱ he taketh away the stony heart out of our body, and giveth us an heart of flesh; ^k he putteth his spirit within us, and causeth to walk in his statutes, to keep his judgments and to do them; ^l that we be polluted no more with our abominations, ^m nor any of our transgressions; and saith unto us, "Ye shall be holy, for I the Lord your God am holy." ⁿ And this is another condition of his gracious covenant with us, as it is written, "I will put my laws in their mind, and in their heart I will write them; and I will be their God" and they shall be my people." ^o

14. Of this sanctification there be two parts, which they that long after life, and good days, must seek; first, to eschew evil; ^p secondly, to do good. ^q The way to attain these, is by the death and burial of the old man, the corruption of nature, and the resurrection of the new; that so being dead unto sin, we may be alive unto God, in Jesus Christ our Lord. ^r The old man, or body of sin, is the whole man soul and body, as he is born by nature, ^s even all flesh, and all the grace and glory thereof, which the Spirit of the Lord must blow upon, ^t and cause to fade as the flower of grass, ^u that the man may be born again, and made a new creature, even born of God. ^v To work this wondrous change in us, the Lord giveth

^e Rom. vi. 1.

^h Ezek. xxxvi. 25.

^l Verse 27.

^a Heb. viii. 10.

^r Verse 11.

ⁱ 24.

^f Isa. lxiii. 18.

ⁱ Heb. x. 22.

^m Ezek. xxxvii. 23.

^p 1 Pet. iii. 10, 11.

^s John iii. 6, 3.

^v John i. 3.

^g Lev. xxii. 31.

^k Ezek. xxxvi. 26.

ⁿ Lev. xix. 2.

^q Rom. vi. 3, 4, 6.

^u Na. xl. 6.

^t 1 Pet.

eth two special graces, the first *fear*, and the second *love* of his name; by the one to restrain us from evil, and by the other to allure us unto good.

15. The fear of the Lord, as it is the beginning of wisdom,^x so is it the well-spring of life, to avoid the snares of death;^y and many graces flow from it into our souls, of which this is one principal, as Solomon sheweth, that, "by the fear of the Lord we depart from evil."^z Therefore, it is joined and commanded with the worship^a and service^b of the Lord, and is the special end of the giving of the law unto us, as God said to Moses: "Gather me the people together, and I will cause them to hear my words, *that they may learn to fear me*, all the days that they shall live upon the earth."^c It is joined in particular with many precepts, for a restraint to keep us from evil, even against men; as, "Oppress not any man his neighbour, but *fear thy God*."^d "Thou shalt take no usury of thy brother, but shalt *fear thy God*;^e "Thou shalt not rule over him cruelly, but shalt *fear thy God*.^f "Thou shalt honour the person of the old man, and *fear thy God*.^g "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt *fear thy God*."^h It is also the end and effect of the gospel, whereby God giveth us one heart, and one way, that we may fear him for ever; and putteth his fear in our hearts, that we should not depart from him;ⁱ but being careful and circumspect in all our ways, knowing the terror of the Lord;^k before whose judgment-seat we must all appear, to receive according to our works, and into whose hand it is a fearful thing to fall;^l may therefore pass the time of our pilgrimage in fear;^m cleansing

^x Psal. cxi. 10.

^y Prov. xiv. 27.

^z Chap. xvi. 6.

^a Psal. v. 7.

^b Psal. ii. 11.

^c Deut. iv. 10.

^d Lev.

xiv. 17.

^e Verse 36.

^f Verse 43.

^g Lev. xix. 32.

^h Verse 14.

ⁱ Jer. xxxii. 39, 40.

^k 2 Cor. v. 11, 10.

^l Heb. x. 31.

^m 1 Pet. i. 17.

ing ourselves from all filthiness, both of the flesh and spirit, growing up unto perfect holiness in the fear of God,ⁿ and working out our salvation in fear and trembling;^o our flesh trembling (as did David's) for fear of the Lord, and being afraid of his judgments.^p His mercies also are shewed us to this end, as it is written, "Merely is with thee, that thou mayst be feared."^q This grace God giveth to his saints, to humble them, that they be not high-minded, but may walk in reverence before him,^r and their hearts be in his fear continually;^s that it may go well with them and with their children for ever;^t for he that feareth the commandment shall be rewarded.^u By this grace have his people communion with him, and feel his goodness; for the eye of the Lord is upon them that fear him, and trust in his mercy;^x he delighteth in them,^y he will fulfil the desire of them,^z and nothing shall be wanting unto them, as he hath promised by his prophet;^a Their souls shall dwell in good, their seed shall inherit the land, and the secret of the Lord, and his covenant, shall be revealed unto them.^b Wherefore, unto man he saith, "Behold, the fear of the Lord is wisdom, and to depart from evil is understanding;^c the reward of humility and the fear of God, is riches, and glory, and life."^d Unto this, therefore, let us take heed, for in it is an assured strength;^e by it we shall come out of all extremities that are either too much or too little;^f and to fear God, and keep his commandments, is the whole of man;^g this leadeth him unto *life*, and being filled therewith, he shall continue, and not be visited

ⁿ 2^d Cor. vii. 1. ^o Phil. ii. 12. ^p Psal. cxix. 120. ^q Psal. cxxx. 4.
^r Rom. xi. 20. ^s Prov. xxiii. 17. ^t Deut. v. 29. ^u Prov. xiii. 12.
^x Psal. xxxiii. 18. ^y Psal. cxlvii. 11. ^z Psal. cxlv. 19.
^a Psal. xxxiv. 9. ^b Psal. xxv. 13, 14. ^c Job xxviii. 28.
^d Prov. xxii. 4. ^e Chap. xiv. 26. ^f Eccl. vii. 20, 18, 19.
^g Eccl. xii. 13.

visited with evil;^h that he may know, that the *fear of the Lord is his treasure*,ⁱ as saith the prophet.

16. But, because the end of the commandment is *love*, out of a pure heart, and of a good conscience, and of faith unfeigned;^k and love is the fulfilling of the law:^l Therefore hath God comprised his whole will, touching our sanctification and obedience, in two precepts: First, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind:"^m And secondly, "Thou shalt love thy neighbour as thyself;"ⁿ on these two commandments hangeth the whole law, and the prophets.^o As evil, therefore, is to be hated and eschewed,^p so that which is good ought to be loved,^q and cleaved unto:^r The head and fountain of all good, is only God himself;^s who is first to be loved, and above all; but hath given us this commandment, that he who loveth God, should love his brother also.^t

17. And, as we have of him this law of love, so have we from him the grace to love both him and his law, and shall from him receive the fruit thereof, which is life. This Moses shewed Israel of old, saying, "The Lord thy God will circumcise thine heart, and the heart of thy seed, that thou mayst love the Lord thy God, with all thy heart, and with all thy soul, that thou mayst live."^u Thus we love him, because he loved us first, and hath inclined our hearts, and drawn us after him.^x Again, because as Christ saith, He that hath his commandments, and keepeth them, he it is that loveth him;^y therefore, have we this rule and direction given us by Moses further

^h Prov. xix. 23.	ⁱ Isa. xxxiii. 6.	^k 1 Tim. i. 5.	^l Rom.
xiii. 10.	^m Matt. xxii. 37.	ⁿ Verse 39.	^o Verse 40.
xvii. 10.	^q Amos v. 15.	^r Rom. xii. 9.	^p Psal.
xviii. 19.	^s 1 John iv. 21.	^t Deut. xxx. 6.	^s Luke
iv. 19.	^y John xiv. 21.		^x John

further, joining these two together. "Thou shalt
 "love the Lord thy God, and keep his charge, and
 "his statutes, and his judgments, and his command-
 "ments, alway."^z

18. From this ariseth much comfort to the saints,
 who finding themselves affected with the love of God,
 and feeling his love shed abroad in their hearts by
 the Holy Ghost, which is given unto them, ^a do grow
 in this grace, and keep themselves in the love of God,
 looking for the mercy of our Lord and Saviour Jesus
 Christ, unto eternal life.^b They love his command-
 ments above the finest gold,^c and therefore have
 much peace,^d and shall have no hurt or scandal;
 their delight is in his commandments, which they
 have loved,^e their hands also do they lift up unto
 them;^f and hereupon do expect to be quickened and
 conserued in life, according to the loving kindness of
 the Lord,^g who preserveth all them that love him,^h
 keepeth covenant and mercy towards them,ⁱ and
 causeth all things to work together for the best unto
 them.^k For, *God is love*, (as saith the disciple whom
 Jesus loved,^l) and *he that dwelleth in love, dwelleth*
in God, and God in him,^m and grace shall be unto all
 them that love him, for ever.ⁿ Moses in spi-
 rit, foreseeing this, said unto Israel, "I call hea-
 "ven and earth this day to record against you, that
 "I have set before you life and death, the blessing
 "and the curse; therefore chuse life, that thou and
 "thy seed may live; *by loving the Lord thy God*, by
 "obeying his voice, and by cleaving unto him; for
 "he is thy life, and the length of thy days."^o

19. But because our life is hid with Christ in God,^p
 and

^z Deut. xi. 2.	^a Rom. v. 5.	^b Jude verse 21.	^c Psal.
cxix. 127.	^d Verse 165.	^e Verse 47.	^f Verse 48.
^g Verse 159.	^h Psal. cxlv. 20.	ⁱ Dan. ix. 4.	^k Rom.
viii. 28.	^l John xxi. 20, 24.	^m 1 John iv. 16.	ⁿ Eph.
vi. 24.	^o Deut. xxx. 19, 20,	^p Col. iii. 3.	

and though now we be the sons of God, yet it doth not appear, what we shall be;^q but when Christ, who is our life, shall appear, then shall we also appear with him in glory, be like unto him, and see him as he is:^r Therefore hath he given us another grace pertaining to life and godliness, called a *living hope*, unto which God of his abundant mercy hath begotten us by the resurrection of Jesus Christ from the dead.^s This hope respecteth our good that is to come, our inheritance reserved for us in heaven;^t yea, thither hath it power to come, entering (as the apostle saith) into that which is within the vail, whither the forerunner Jesus is for us entered in;^u and this hope we have as an anchor of the soul, both sure and stedfast, holding it fast in all tempests of tribulations and temptations; knowing, as Solomon saith, "There is an end, and our hope shall not be cut off."^x

20. There be two companions, and as it were sisters of this grace; 1. Faith, 2. Patience. Faith goeth before, as the guide and sustainer, being the subsistence or ground of things hoped for; y as Abraham by faith, even against hope, believed in hope; z] Patience accompanieth it, and teacheth to wait, as it is written, "If we hope for that we see not, we do with patience abide for it."^a And thus is fulfilled that which Isaiah saith, "He that believeth shall not make haste,^b and consequently, *Shall not be ashamed*;^c but being assured that he who shall come will come, and will not delay,^d though he tarry, yet we wait, as the prophet biddeth us,^e because the Father who hath loved us, hath given us everlasting consolation and good hope through grace,^f and hope maketh not ashamed;^g yea, we rejoice in hope,^h as

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being

^q 1 John iii. 2. ^r Col. iii. 4. ^s 1 Pet. i. 3. ^t Verse 4.
^u Heb. vi. 18, 19, 20. ^x Prov. xxiv. 14. ^y ὑποσπας, Heb. xi. 1.
^z Rom. iv. 18. ^a Rom. viii. 25. ^b Isa. xxviii. 16. ^c 1 Pet. ii. 6.
^d Heb. x. 37. ^e Heb. ii. 3. ^f 2 Thess. ii. 16.
^g Rom. v. 5. ^h Rom. xii. 12.

being the thing whereby we are saved ;ⁱ and he who is the God of hope filleth us with all joy and peace in believing, and causeth us to abound in hope, through the power of the Holy Ghost.^k

21. One of the special promises which the anchor of hope layeth hold upon, and that by reason of the covenant of God with us, is *the resurrection of the dead*. For, as God calling himself the God of Abraham, Isaac, and Jacob,^l when they were dead unto the world, but living unto him, did teach his people thereby, that he would raise them up again from death, as our Saviour expounded his Father's oracle ;^m even so, we all that are in the same covenant of grace, and have him for our God, do believe, that after our flesh hath been sown in dishonour, and seen corruption, it shall be raised in glory, by the power of God ;ⁿ for, in our graves, we shall hear the voice of Christ at his appearing, and shall come forth unto the resurrection of life.^o And then shall we enjoy all the good promises, in that city which hath foundations, whose builder and maker is God ;^p who is not ashamed to be called *our God*, because he hath prepared for us a city.^q

22. Thus have we, through the grace of our God, those three heavenly virtues mentioned by the apostle ; 1. An effectual faith ; 2. A diligent love ; and, 3. The patience of hope in our Lord Jesus Christ :^r By faith, to believe the mysteries of life, and all his word ; by love, to cleave unto him, and keep his commandments ; by hope, to expect the fulfilling of all good promises, which God that cannot lye hath made unto us : And these three things do abide with us^s during this present life, that walking in them, we may have

ⁱ Rom. viii. 24.

^k Rom. xv. 13.

^l Exod. iii. 6.

^m Luke xx. 37, 38.

ⁿ 1 Cor. xv. 43.

^o John v. 28, 29.

^p Heb. xi. 10.

^q Verse 16.

^r 1 Thess. i. 3.

^s 1 Cor. xiii. 13.

have fellowship with the Lord in spirit; who having thus decked us with the garments of beauty and glory, with mercy and salvation, through faith in his name, doth then *seal us* with that holy Spirit of promise, which is the *earnest* of our inheritance, until the redemption of the purchased possession, (the full redemption of all saints) unto the praise of his glory. ^t For, as he hath chosen us in Christ before the foundation of the world, that we should be holy, and without blame before him in love; ^u so, having effectually called, justified, and sanctified us, of his unspeakable grace, he giveth us also certainty and assurance of our election, that we shall never fall from, nor be forsaken of him. ^x For the seed, wherewith we are born anew, is an immortal seed, which can never die; ^y and this seed remaineth in us, to keep us from sin: ^z and, if we sin, we have an advocate with the Father, even Jesus Christ the righteous, ^a who maketh intercession, and prayeth for us, that our faith fail not; ^b he also giveth us repentance unto life, ^c and worketh in us godly sorrow for our misdeeds; so we are renewed by repentance daily, and revived by faith, knowing that God hath established to himself his people Israel to be his people for ever, and he is their God; ^d his gifts and calling are without repentance; ^e he that hath begun his good work in us, will perform it unto the day of Jesus Christ, ^f for he hath made an everlasting covenant with us, that he will never turn away from us to do us good; and hath put his fear in our hearts, that we shall never depart from him; ^g and hath said concerning us, by his Prophet, "My people shall never be ashamed." ^h Thus, the hope

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of

^t Eph. i. 13, 14.

^u Verse 4.

^x 1 Pet. i. 10.

^y 1 Pet. i. 23.

^z 1 John iii. 9.

^a 1 John ii. 1.

^b Luke xxii. 32.

^c Acts xi. 18.

^d 2 Sam. vii. 4.

^e Rom.

^f Phil. i. 6.

^g Jer. xxxii. 40.

^h Joel ii. 26, 27.

of salvation is for an helmet upon our heads; ⁱ for God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ; ^k and we rejoice with joy unspeakable and full of glory; being persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. ^l

23. It is our God which thus stablisheth us in Christ; ^m and hath anointed us, and also sealed us, and given us the earnest of his Spirit in our hearts, whereby we cry unto him, Abba Father; ⁿ and of us he saith, "This people have I formed for myself, they shall shew forth my praise." ^o And being thus furnished with his graces, we find and feel the sweetness of that fellowship and communion, that we have with him in Christ Jesus, and by his Spirit.

24. This communion the scripture setteth down by similitude of *walking* and *dwelling together*. For God hath promised, "I will walk among you, and I will be your God, and ye shall be my people;" ^p and for his habitation, although he filleth heaven and earth, ^q and the heaven of heavens are not able to contain him, ^r being considered in his infinite majesty, yet abaseth he himself to converse with us that dwell in houses of clay, as he saith by the Prophet, "I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart." ^s Which grace, that all saints might take knowledge of, the voice is written, which was heard out of heaven to say, "Behold the tabernacle of God is with men, and he will dwell with

Theff. v. 8. ^l Verse 9. ⁱ Rom. viii. 38, 39. ^m 2 Cor. ii. 21, 22. ⁿ Rom. viii. 15. ^o Isa. xliii. 21. ^p Lev. xxvi. 12. ^q Jer. xxiii. 24. ^r 1 Kings viii. 27. ^s Isa. lvii. 15.

"with them, and they shall be his people, and God himself shall be with them and be their God." ^t This tabernacle is the bodies and souls of the saints, as the Apostle saith, "Ye are the temple of the living God, even as God had said, I will dwell in them, ^u and walk with them; ^x Your body is the temple of the holy Ghost." ^y On the other hand, we are said to walk with God, as did Enoch and Noah, ^z and as the Lord requireth of every man, that "he humble himself to walk with his God." ^a We dwell in his tabernacle for ever, our trust is under the covering of his wings: ^b and, as the Apostle John saith, "He that keepeth his commandments, dwelleth in him, and he in him." ^c

25. This grace is so heavenly and supernatural, that it cannot be comprehended by the carnal man, nor embraced and walked in with comfort by sinners and hypocrites. The natural man thinketh "the dwelling of God is not with flesh:" ^d the unbelieving among the saints, in the day of their distress, do say, "Is the Lord among us or not?" The sinners and hypocrites in Sion are afraid, saying, "Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?" ^e And indeed the throne of iniquity hath no fellowship with him, ^g but the pure of heart endure, as seeing him who is invisible: ^h They sing, The Lord of hosts is with us, the God of Jacob is our refuge: ⁱ they serve him, and see his face, ^k his name is on their foreheads; and they say, It is good for us to draw near unto God. ^l Lord lift up the light of thy countenance upon us. ^m

K 3

26. This

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| ^t Rev. xxi. 3. | ^u ἐνοικῶν ἐν αὐτοῖς. | ^x 2 Cor. vi. 16. |
| ^y 1 Cor. vi. 19. | ^z Gen. v. 24. & vi. 9. | ^a Mic. vi. 8. |
| ^b Psal. lxi. 4. | ^c 1 John iii. 24. | ^d Dan. ii. 11. |
| xvii. 7. | ^e Isa. xxxiii. 14. | ^f Psal. xciv. 20. |
| xi. 27. | ^g Psal. xlvi. 7. | ^h Rev. xxii. 4. |
| lxxiii. 28. | ⁱ Psal. iv. 6. | ^j Psal. |

26. This conversing of the saints with God is spiritual and mystical; we walk by faith, and not by sight;ⁿ faith, which is the evidence of things not seen.^o He that is joined to the Lord, is *one spirit*,^p saith the apostle. Again, God's walking with us is strange and uncouth to the world; for he bringeth us into many tribulations; his way is in the sea, his paths in the great waters, and his footsteps are not known:^q He leadeth us through the wilderness, through a desert and waste land, and by the shadow of death;^r where fiery serpents are, and scorpions, and drought, without water;^s to humble us, and to prove us, to know what is in our heart,^t that he may do us good in the latter end:^u He bringeth us through the fire, and fineth us as silver is fined, and trieth us as gold is tried; and yet he saith, "It is my people," and we do say, "The Lord is our God."^x

27. And hence ariseth the comfort of our hearts, that always we behold God with us, yea, feel him within us, and answer, Amen, by faith, to all his promises. He saith, Fear not, for I am with thee; be not afraid, for I am thy God.^y We say again, Tho' I should walk through the valley of the shadow of death, I will fear no evil, because thou art with me.^z He saith of every one of his saints, I will be with him in trouble, I will deliver him, and honour him:^a They testify, and say, I beheld the Lord always before me; for he is at my right hand, that I should not be shaken.^b Gather together in heaps, O ye people, and ye shall be broken in pieces; take counsel together, yet shall it be brought to nought; pronounce a decree, yet shall it not stand, *for God is with us.*^c

The

ⁿ 1 Cor. v. 7.

^o Psal. lxxvii. 19.

^p Verse 2.

^q xli. 10.

^r li. 25.

^u Verse 16.

^z Psal. xxiii. 4.

^c Isa. viii. 9, 10.

^s Heb. xi. 1.

^t Jer. ii. 6.

^x Zech. xiii. 9.

^a Psal. xci. 15.

^y 1 Cor. vi. 17.

^s Deut. viii. 15.

^y Isa.

^b Acts

The patriarchs moved with envy, sold Joseph into Egypt, but *God was with him*,^d (saith the scripture,) and delivered him out of all his afflictions. To Jacob, God said, Turn again to the land of thy fathers, and to thy kindred, and *I will be with thee*:^e In his return, he was in danger, and prayed, "O God of my father Abraham, &c. the Lord which saidest unto me, Return to thy country and kindred, and *I will do thee good*."^f Thus always, the saints are assured of good by God's presence with them, and of shelter from evil, and count themselves naked and helpless, when he withdraws his face: As, when in displeasure, he had moved his tabernacle far off from the host of Israel,^g and seemed as if he would have walked no further with them; then Moses said, "If thy presence go not with us, carry us not hence; and wherein now shall it be known, that I and thy people have found favour in thy sight? Shall it not be when thou goest with us? So I and thy people shall have pre-eminence before all people that are on the earth."^h Finally, as the saints encourage themselves against their foes with this, "Their shadow is departed from them, and the Lord is with us, fear them not:"ⁱ So God foretold, that when many tribulations should come upon his people, they would say, "Are not these troubles come upon me, because my God is not with me?"^k

28. For the presence of God, and communion of his graces, so saveth his saints out of all adversities, that no wisdom, counsel, or strength of any enemy, can hurt, no creature can hinder them from their happiness: The Lord their God, who goeth before them, he fighteth for them,^l and rideth upon the heavens for their help;^m the eternal God is their refuge, and under

^d Acts vii. 9, 10.

^e Exod xxxiii. 7.

^f Deut. xxxi. 17.

^g Gen. xxxi. 3.

^h Verse 15, 16.

ⁱ Deut. i. 30.

^j Chap. xxxii. 9.

^k Numb. xiv. 9.

^l Chap. xxxiii. 26.

under his arms they are for ever ;ⁿ he casteth out the enemy before them, and saith Destroy. As wax melteth before the fire, so the wicked perish from the presence of God ;^o but his people he upholdeth in their integrity, and doth set them before his face for ever ;^p both they and their seed shall stand fast in his sight ;^q for they are his portion or inheritance,^r and they shall walk in the light of his countenance :^s He leadeth them with his own glorious arm, dividing the waters before them, to make himself an everlasting name.^t He saith, Prepare the way, take up the stumbling-blocks out of the way of my people ;^u so causeth he them to go upright,^x giving strength unto him that fainteth, and multiplying might to him that hath no power ;^y and they renew strength ; they mount up with wings as eagles ; they run and are not weary, they walk and faint not .^z He supplieth all their wants, filling the hungry soul with good,^a and satisfying the longing soul that thirsteth after righteousness ;^b for righteousness goeth before him, and setteth her steps in the way.^c He bringeth near his righteousness ; it is not far off, and his salvation shall not tarry ; for he giveth it in Sion, and his glory unto Israel.^d

29. And they again, being a people in whose heart is his law,^e and knowing that *two cannot walk together*, (as saith the Prophet ^f) except they be *agreed*, labour by faith to have peace with him, and to walk before him in uprightness, to walk worthy of him, and please him in all things ; being fruitful in all good works, and increasing in the knowledge of God. For this they have promised unto him, when they entered into

ⁿ Dent. xxxiii. 27.	^o Psal. lxxviii. 2.	^p Psal. xli. 12.
^q Psal. cii. 28.	^r Dent. xxxii. 9.	^s Psal. lxxxix. 15.
^t Isa. lxiii. 12.	^u Isa. lvii. 14.	^x Lev. xxvi. 13.
^y Isa. xl. 29.	^z Verse 31.	^a Psal. cvii. 9.
^v 6.	^c Psal. lxxxv. 13.	^b Matt.
^f Amos iii. 3.	^d Isa. xli. 13.	^e Isa. li. 7.
	^g Col. i. 10.	

into his covenant ;^h and therefore are their souls delivered from death, that they may walk before the Lord in the land of the living.ⁱ And, because to walk *before God*, is to walk *in his law*,^k (as the scripture teacheth) therefore love they the law of the Lord,^l it is their meditation continually, and it is written upon the table of their heart ;^m their delight is in his commandments, which they have loved,ⁿ their hands also do they lift up unto them, their mouth talketh of them,^o their feet run in them,^p their soul keepeth them,^q and they will never forget them ;^r all their members are given up as instruments of righteousness to serve and please the Lord,^s and they apply their hearts to fulfil his statutes always, even unto the end.^t Thus, their righteousness goeth before them, and the glory of the Lord is their re-reward ;^u he strengtheneth them in the Lord,^x and they walk in his name, their hearts being stable and unblameable in holiness before him,^y and there is no condemnation unto them, for that they are in Christ Jesus, and walk not after the flesh, but after the spirit.^z

30. And now they eat their bread with joy, and drink their wine with a chearful heart, because God accepteth their works,^a the words of their mouths, and the meditation of their hearts.^b They please him, and have his blessing, even in their civil affairs, and handy labours ;^c the world, and all earthly creatures are subdued unto them, and they use them for their service and comfort in the Lord ;^d if they eat, it is to the Lord ;^e if they eat not, it is to him also, giving God thanks ; and doing all things that they do unto

^b Deut. xxvi. 17, 18.	ⁱ Psal. cxvi. 9.	^k 1 Kings viii.
^{25.} with 2 Chron. vi. 16.	^l Psal. cxix. 97.	^m 2 Cor.
^{iii.} 3. ⁿ Psal. cxix. 47, 48.	^o Verse 46.	^p Verse 32.
^q Verse 167. ^r Verse 93.	^s Rom. vi. 13, 17.	^t Psal.
^{cxix.} 112. ^u Isa. lviii. 8.	^x Zech. x. 12.	^y 1 Theff.
^{iii.} 13, ^z Rom. viii. 1.	^a Eccl. ix. 7.	^b Psal.
^{xix.} 14. ^c Psal. cxviii.	^d 1 Cor. x. 25, 26.	^e Rom. xiv. 6.

unto his glory.^f So, though they be in the world, yet are they not of the world; ^g and though they walk in the flesh, yet war they not,^h neither walk they after the flesh; ⁱ but, being on earth, their conversation is in heaven,^k and the way of life is on high unto them, to avoid hell from beneath.^l They seek the Lord, and his strength; they seek his face continually,^m and with the joy of his face he maketh them glad,ⁿ and in the secret thereof he hideth them from the pride of men; ^o he keepeth them as the apple of his eye.^p He saith unto them, Hear my law, O my people, incline your ears to the words of my mouth; ^q obey my voice, and do all things which I command you, so shall ye be my people, and I will be your God: ^r They answer, All people will walk every one in the name of his God, and we will walk in the name of our God, for ever and ever: ^s Teach us thy way, O Lord, and we will walk in thy truth; unite our hearts to thee, that we may fear thy name. ^t Thus, hoping for his glory, which is to be revealed, they purify themselves, as he is pure,^u and walk in the light, as he is in the light, having fellowship one with another, and the blood of Jesus Christ his Son cleanseth them from all sin.^x And the Lord giveth strength unto his people, the Lord bleisseth his people with peace; ^y he is as the dew unto them; they grow as lilies, and fasten their roots as the trees of Lebanon; ^z dwelling under his shadow, they revive as the corn, and flourish as the vine, ^a and still bring forth fruit, even in their hoary age, and God is their guide even unto the death.^b Yet then forsaketh he them not; but, as when they lived, they lived unto him, so

^f 1 Cor. x. 31.	^g John xvii. 14.	^h 2 Cor. x. 9.
ⁱ Rom. viii. 1.	^k Phil. iii. 20.	^l Prov. xv. 24.
^m Psal. cv. 4.	ⁿ Psal. xxi. 6.	^o Psal. xxxi. 20.
^p Deut. xxxii. 10.	^q Psal. lxxviii. 1.	^r Jer. xi. 4.
^s Mic. iv. 5.	^t Psal. xxvi. 11.	^u 1 John iii. 3.
^x 1 John i. 7.	^y Psal. xxix. 11.	^z Hof. xiv. 5.
^a Verse 8.	^b Psal. xcii. 4.	

so now, when they die, they die unto him, and are his:^c Peace cometh, and they rest in their beds,^d every one that walketh before him, till their changing shall come, and they be translated from death to life, to see the king in his glory, even God as he is, and to be satisfied with his image.

31. For, notwithstanding all this grace and communion that we have with God by faith, we are not perfect, neither shall be, till we have attained the resurrection of the dead:^e Here, we see through a glass darkly, and not face to face;^f we know in part only, and do grow in grace and knowledge daily; we behold the glory of the Lord with open face, but as in a mirror, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.^g We have first our infancy, and are as babes in Christ;^h after, we are as young men, strong in faith, and do overcome the wicked one;ⁱ and proceed in ripper years, waxing old in faith and knowledge of him who is from the beginning. Thus, our way shineth as the morning light, that shineth more and more unto the perfect day,^k and we walk on earth, as did Abram in Canaan, going and journeying towards the south.^l

32. But, of all the ways and means whereby we have communion with God, there is none more lively, powerful, and comfortable, than *prayer*; whereby we converse with the Lord most nearly, pour out complaints, as children, into the bosom of our Father, and praise his name; are heard and answered of him, to the glory of his grace, the joy of our hearts, and the increase of our faith, with all virtues and fruits of the Spirit.

33. The

^c Rom. xiv. 8.	^d Isa. lvii. 2.	^e Phil. iii. 11.	^f 1 Cor.
xiii. 12.	^g 2 Cor. iii. 18.	^h 1 Cor. iii. 1, 2.	ⁱ 1 John
ii. 14.	^k Prov. iv. 18.	^l Gen. xii. 9.	

33. The ground of this heavenly exercise, whereby man is so bold, as to come unto the throne of grace, and talk with God, is his commandment, which saith, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." ^m Call unto me, "and I will answer thee, and shew thee great and mighty things, which thou knowest not." ⁿ Moreover, he willeth us to be nothing careful, but in all things to let our requests be shewed unto him in prayer and supplication, with giving of thanks; ^o yea, to pray continually; and in all things to give thanks, because this is the will of God in Christ Jesus towards us, ^p

34. To guide us in this action, he hath given us outward instructions in his word, that we may ask according to his will; ^q with assurance, that whatsoever we so ask, he heareth us, and we shall have the petitions that we desire of him. ^r He giveth us also inward assistance by his Spirit, which dwelleth in us, ^s and is the Spirit of the adoption of sons, whereby we cry, "Abba Father;" ^t which Spirit also helpeth our infirmities, (who know not what to pray for as we ought,) and itself maketh requests for us, with sighs and groans unutterable. ^u Thus pouring out upon his people, (as he did promise,) the Spirit of grace, ^x and of supplications; ^y and furnishing them with gifts for this heavenly work, he heareth and granteth their requests, as David saith, "Lord thou hearest the desire of the poor, thou preparest their heart, thou bendeest thine ear." ^z

35. So when we call upon the Lord in our trouble, and cry unto our God, he heareth our voice out of his temple, and our cry comes before him into his ears;

^m Psal. l. 15.

ⁿ Jer. xxxiii. 3.

^o Phil. iv. 6.

^p 1 Thess. v. 17, 18.

^q Matt. vi. 5, 9. &c.

^r 1 John v.

14, 15.

^s Rom. viii. 9.

^t Verse 15.

^u Rom. viii. 26.

^x Zech. xii. 10.

^y תְּהַנִּיחַ

^z Psal. x. 17.

ears; ^a yea, before we call, he answereth; and while we speak, he heareth; ^b for, by the blood of Jesus we may be bold to enter into the holy place, ^c and ask the Father in his name, and we shall receive that our joy may be full; ^d the Spirit also maketh request for us, according to the will of God; ^e and he that searcheth the hearts, knoweth what is the mind of the Spirit; and the odour of our prayers cometh up as the sweet incense before him, ^f being perfumed with those odours that are offered with the prayers of all saints, out of the angel's hand, ^g that Angel of the covenant, ^h who is now at the right hand of God, and maketh request also for us. ⁱ

36. Thus, the saints have access unto God, and near communion with him in prayer, though the wicked call not upon him, ^k or, if they call, he heareth them not. ^l Their golden vials are full of odours; ^m they delight in the Almighty, and lift up their faces unto God; ⁿ they make their prayer unto him, and he heareth them; and they pay their vows, saying, I will thank thee, for thou hast heard me, and hast been my salvation. ^o Blessed be God who hath not put away my prayer, nor his mercy from me. ! ^p

37. The fruits that come unto us by this holy exercise are more than can be told; there being infinite occasions, from day to day, of making request to the Lord, and filling our mouths with new songs of praise for our salvation. Admirable is the force and efficacy of this action, which pierceth the heavens, and cometh unto God, and prevaieth with him, in whatsoever we ask according to his will, ^q if we

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ask

^a Psal. xviii. 6. ^b Isa. lxv. 24. Gen. xxiv. 15. ^c Heb. x. 19. ^d John xvi. 24. ^e Rom. viii. 27. ^f Psal. cxli. 2. ^g Rev. viii. 3, 4. ^h Mal. iii. 1. ⁱ Rom. viii. 34. ^k Psal. xiv. 4. ^l John ix. 31. ^m Rev. v. 8. ⁿ Job. xxii. 26, 27. ^o Psal. cxviii. 21. ^p Psal. lxvi. 20. ^q 1 John v. 14.

ask in faith, and waver not :^r For he is near to all that call upon him, to all that call upon him in truth ;^s and fulfilleth the desire of them that fear him ; unto whom he hath promised, “ Open thy month wide, “ and I will fill it.”^t Hereupon Moses said, “ What “ nation is there so great, who hath God so nigh “ unto them, as the Lord our God is in all things “ that we call upon him for ?”^u And, if he be so near unto every one of us, let us know also, that it will be our good to draw near unto him, and to say, Revive thou us, and we will call upon thy name ;^x because thou hearest prayer, and unto thee shall all flesh come.^y Trust in him always, ye people ; pour out your hearts before him, for God is our hope ;^z *our God will hear us.*^a

38. By all these things, and many such like, we may see how God hath exalted the horn of his people, which is a praise for all his saints, the sons of Israel, a people near unto him ;^b unto whom he hath given most great and precious promises, that by them they should be partakers of the divine nature ;^c in that they flee the corruption which is in the world through lust ; with whom he so graciously communiceth his goodness, that they taste, in this world, of the powers of the world to come,^d and do walk in the light of his face, and feel his holy presence with them : Which presence, although it be with every one of his saints, in all places where they are ;^e yet is it most clearly seen in their assembly ; and there he is very terrible.^f For this cause did his people love the habitation of his house, and desire to dwell there all their days, that they might behold his beauty ;^g and, being absent from it, their souls thirsted for God, saying,

^r James i. 6. ^s Psal. cxlv. 16, 19. ^t Psal. lxxxi. 10.
^u Deut. iv. 7. ^x Psal. lxxx. 18. ^y Psal. lxxv. 2. ^z Psal.
 lxii. 8. ^a Mic. vii. 7. ^b Psal. cxlviii. 14. ^c 2 Pet. i. 4.
^d Heb. vi. 5. ^e Psal. cxxxix. 3, 8. ^f Psal. lxxx. 7. ^g Psal.
 xvi. 8. & xxvii. 4.

ing, "When shall we come, and appear before the
"presence of God?"^h For they knew his promise
which had said, "In every place where I shall record
"my name, I will come unto thee, and bless thee:"ⁱ
They knew God was in the midst of his sanctuary; it
should not be moved; he would help it very early.^k
—But, of this holy society, more is to be spoken par-
ticularly, in another place.

C H A P. XII.

OF THE COMMUNION THAT WE HAVE WITH JESUS CHRIST OUR MEDIATOR.

1. **J**ESUS Christ being God manifested in the
flesh,^a is given of the Father to be the only
Mediator between him and us;^b and he hath given
him power to execute judgement, in that he is the
Son of man.^c He is the head of the body, the
church;^d in him all the building coupled together,
groweth unto an holy temple in the Lord, and we
all are built together in him, to be the habitation of
God by the Spirit:^e He is the way, the truth, and
the life; no man cometh to the Father but by him,^f
And of him, and his mediation, this oracle was spo-
ken of old to the saints, That their noble ruler should
be of themselves,^g and their governor Christ should
proceed from the midst of them;^h and God would
cause him to draw near and approach unto himself;ⁱ
(when he should ascend and sit down at his right hand
to make intercession for us,^j) for who is he else that

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warranteth

^a Psal. xlii. 2. ⁱ Exod. xx. 24. ^b Psal. xlv. 3. ^c 1 Tim.
iii. 16. ^d Chap. ii. 5. ^e John v. 27. ^f Col. i. 18.
^g Eph. i. 21, 22. ^h John xiv. 6. ⁱ Jer. xxx. 21, 22. ^j Matt.
xi. 6. ^k Dan. vii. 13. ^l Rom. viii. 34.

warranteth his heart to come unto me, saith the Lord? And ye shall be my people, and I will be your God.

2. As we are made the people and portion of God by Christ,^k and brought by him unto the fellowship and glory of his Father,^l so is there a special fellowship and communion that we have with Christ, being called thereunto of the Father, as it is written, "God is faithful by whom ye are called unto the communion of his Son Jesus Christ our Lord."^m And that this hath always been the chief end and scope of God in all his oracles since the world began, to draw men unto Christ, and so unto himself, is before shewed,ⁿ

3. The sum of the grace given us through communion with our Lord Jesus, is comprised in these words of the Apostle, That Christ is made of God unto us "wisdom, and righteousness, and sanctification, and redemption."^o These things he is unto us by virtue of his mediatorship, which consisteth in the three functions or offices of prophet, priest, and king, committed unto him by the Father. For from the inmost holy place, and from the bosom of the Father, is he come to declare God unto us; ^p he is a Prophet raised up of the Lord, to speak unto us all that he commanded him, and him are we enjoined to hear; ^q the isles are to wait for his law. ^r And as he, being worthy, prevailed to open the book that is in the right hand of him that sitteth on the throne and to loose the seven seals thereof; ^s because all the treasures of wisdom and knowledge are hid in him: ^t so having made known to us all things that he heard of his Father, ^u having declared, and still declaring his name

^k Deut. xxxii. 9.

^l John xvii. 22.

^m 1 Cor. i. 9.

ⁿ Chap. vii. sect. 11, 12.

^o 1 Cor. i. 30.

^p John i. 18.

^q Deut. xviii. 15.

^r Isa. xlii. 4.

^s Rev. v. 1, 5, 9.

^t Col. ii. 3.

^u John xv. 15.

name by his word and Spirit, ^x he is the power of God, and the wisdom of God unto us. ^y And the things which he hath declared are two: 1. The law, to shew us our sin, and the punishment due for the same: 2. The gospel, to shew us our righteousness by grace from God, with the blessings that flow therefrom. He also being our great High-priest, ^z or sacrificer, hath taken away our sins, and all the evils accompanying them; hath redeemed us from the curse of the law; ^a finished transgression, and sealed up sins; ^b made reconciliation for iniquity, and brought the gift of righteousness or justice: ^c So by his obedience we are made righteous, and grace shall reign by righteousness unto eternal life, through Jesus Christ our Lord; ^d whose blood doth also purge our consciences from dead works to serve the living God; ^e and by the same hath he sanctified his people, and continueth a priest for ever, ^f and is both our *righteousness* and *sanctification*. Finally, this our redemption from evil, and restoration unto happiness, he preserveth and maintaineth by his mighty power, from all enemies, whom he hath subdued under his own feet, and will also subdue under ours; and is therefore named our King, ^g whom all kings shall worship, all nations shall serve; ^h who will redeem our souls from deceit and violence; ⁱ will give us also the redemption of our body, ^k and cause our last enemy, death, to be swallowed up in victory; ^l and so will be our compleat redemption for ever and ever at his appearing with glory, in "the day of redemption." ^m

4. More particularly, touching his prophetic office, and our communion with him therein, as God

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gave

^x John xvii. 26. ^y 1 Cor. i. 24. ^z Heb. iv. 14. ^a Gal. iii. 13. ^b Dan. ix. 24. ^c Rom. v. 17—18. ^d Verse 27. ^e Heb. ix. 14. ^f Heb. xiii. 12. ^g John xii. 15. ^h Psal. lxxii. 11. ⁱ Verse 14. ^k Rom. viii. 23. ^l 1 Cor. xv. 54. ^m Eph. iv. 30.

gave him for a witness to the people, for a prince and a commander unto them, ^a so shewed he himself to be a faithful and true witness, in that he spake to the world the things which he heard of the Father. ^o This he did in his own person, while he walked with men, teaching the true meaning and end of all his Father's law, and urging the sincere keeping of it in love; ^p freeing it also from the false glosses and leaven of the Pharisees, and cutting down their traditions: ^q for the Lord, to this end, hath made his mouth like a sharp sword, that by the breath of his lips he might slay the wicked. ^r He also taught the glad tidings of the gospel unto the poor, thereby healing the broken-hearted, preaching deliverance to the captives, recovering of sight to the blind, and the acceptable year of the Lord: ^s that whosoever should hear his word and believe in him that sent him, should have everlasting life, and not come into condemnation, but pass from death unto life. ^t So he hid not his Father's righteousness within his heart, but declared his truth and his salvation; he concealed not his mercy and his truth from the great congregation, but preached peace and comfort to his people. ^u For God had given him the tongue of the learned, that he might know to minister a word in season to him that is weary; ^x grace was poured in to his lips, ^y and they were like lilies dropping down pure myrrh, and his mouth was sweet things. ^z

5. As in his own person, so did he by others publish the will of his Father, using herein the ministry both of men and angels. He gave, and still giveth the gifts of ministry unto many men: ^a Above all others, he furnished his apostles with power from on high;

^a Isa. lv. 4. John xviii. 37. ^o John viii. 26. ^p Matt. v. & vi. & vii. chap. &c. ^q Mark vii. 6, 8, 10, 13. ^r Isa. xlix. 2. & xi. 4. ^s Luke iv. 18, &c. ^t John v. 24. ^u Psal. xl. 10. ^x Isa. l. 4. ^y Psal. xlv. 2. ^z Song v. 13, 16. ^a Eph. iv. 8, 11.

high; ^b and sent them to teach all nations, to observe all things whatsoever he had commanded them, ^c (having made known to them all things, that he had heard of his Father : ^d) They faithfully performed their charge, keeping nothing back, ^e but shewing men all the counsel of God. Thus Christ spake in them; ^f so that now we have the mind of Christ, ^g and the word is near us, even in our mouth, and in our heart, ^h neither may we admit of any other doctrine, though it should be taught by angels from heaven; ⁱ but that which we have, we must hold fast till he come. ^k And Christ it is that hath always revealed God's will unto the world since the beginning. He it was that preached in Spirit to those that were disobedient in the days of Noah; ^l he sent Isaiah to preach unto Israel, and furnished him with gifts and graces for that work; ^m and still he sendeth his messengers daily, for the gathering together of the saints, the work of the ministry, and edification of his body, till the world's end; ⁿ and they are his glory. ^o Finally, the heavenly spirits are also his messengers for this end and purpose, when he seeth meet so to employ them, as it is written, "I Jesus have sent mine angel to testify unto you these things in the churches." ^p Thus opening unto us by all means the secrets of his gospel, our souls are comforted, for he bringeth us into the banquetting-house, and love is his banner over us. ^q

6. To assure the world that he was both the wisdom and power of God, he confirmed his doctrine by signs and wonders, doing such works as no other man did; ^r even as his words were such as never man spake, his enemies being judges. ^s He gave also
of

^b Luke xxiv. 49. ^c Matt. xxviii. 20. ^d John xv. 15.
^e Acts xx. 27. ^f 2 Cor. xiii. 3. ^g 1 Cor. ii. 16. ^h Rom.
x. 8. ⁱ Gal. i. 8. ^k Rev. ii. 25. ^l 1 Pet. iii. 19, 20.
^m Isa. vi. 8, 9. with John xii. 41. ⁿ Eph. iv. 12, 13. ^o 2 Cor.
viii. 23. ^p Rev. xxii. 16. ^q Song ii. 4. ^r John xv. 24.
^s John vii. 46.

of this power to such as believed in his name, and were his witnesses; himself working with them, and confirming the word with signs that followed. ^t

7. Unto this outward administration, Christ annexeth his inward grace, by divine power; making even the dead to hear his voice and live; ^u for he hath the words of eternal life; ^x he openeth the hearts, ^y and produces attention; he openeth the minds, ^z and causeth men to understand the scriptures; he giveth them also a mouth, and wisdom, which all their adversaries are not able to speak against, nor resist. ^a

8. Now, all this life and grace doth Christ communicate with the saints, being their head, and they his members. For, first, the ministers of the word, how great gifts or authority soever they have, they all are ours, and we are Christ's, and Christ is Gods. ^b We are to try their doctrine by the scriptures; ^c for they have not dominion over our faith, but are helpers of our joy; ^d and, in declaration of the truth, they are to approve themselves to every man's conscience in the sight of God. ^e Secondly, the word itself, even all the scriptures, are given unto us, and written for our learning and comfort; ^f and this not only to know for ourselves, but to teach, exhort, and edify one another. ^g Therefore, is the word said to be *grafted* in us, ^h and what by it we do believe, we also may boldly speak, ⁱ and freely practise ^k even all that Christ hath commanded; that, as he is a faithful and true witness, ^l so we also that are the Lord's witnesses, with him his chosen servant, (as saith the prophet ^m) may bear a good testimony unto the truth; and

^t Mark xvi. 17, 18, 20.	^u John v. 25.	^x John vi. 68.
^y Acts xvii. 14.	^z Luke xxiv. 45.	^a Chap. xxi. 15.
^b 1 Cor. iii. 22, 23.	^c Acts xvii. 11.	^d 2 Cor. i. 24.
^e 2 Cor. iv. 2.	^f Prov. viii. 1, 2, &c. Rom. xv. 4.	^g 1 Thes. v. 11.
^h James i. 21.	ⁱ 2 Cor. iv. 13.	^k Matt. xxviii. 20.
^l Rev. i. 5.	^m Isa. xlii. 10.	

and having his word dwelling in us richly, in all wisdom,ⁿ may thereby ourselves understand righteousness, and judgement, and equity, and every good path, and be preserved from the evil way;^o and unto others may impart the honey and milk of God's graces that are under our tongue;^p and, having the high praises of God in our mouth,^q and the two-edged sword (of his word) in our hands,^r may execute vengeance on the heathen, and punishments upon the people; binding their kings in chains, and their nobles with fetters of iron. This honour is to all his saints, who holding forth the word of life, do shine as lights in the world;^s Christ illuminating them with his glory continually, and making his church, by his prophetic office, *the valley of vision*, as of old it was named.

9. Touching his *priesthood*, and our communion therewith, two things are to be considered: First, what of his grace, in his own person, he hath wrought, and worketh for us; to wit, *the things pertaining to God*,^u (as the apostle speaketh) which are, the *offering of a sacrifice* to make reconciliation for our sins,^v and *intercession*; ^x which, as our *Advocate*, he maketh with the Father for us.^y Secondly, What by his mighty power he graciously worketh in us, and applieth unto us; while he maketh us also *priests* unto God his Father, ^z and communicateth his obedience, death, burial, resurrection, and ascension; so causing the blessing of God to come upon us, (as he is that seed in whom all the families of the earth shall be blessed) and giving us comfort and peace. Under these two heads, are all things comprehended, that pertain to our justification and sanctification, in the sight of God.

10. These

ⁿ Col. iii. 16.
cxlix. 6, 7, 8, 9.

^t Isa. xxii. 5.

^u Heb. vii. 25.

^o Prov. ii. 9.

^p Heb. iv. 12.

^q τὰ πρὸς τὸ εἶναι.

^r 1 John ii. 1.

^s Song iv. 11.

^t Phil. ii. 13, 16.

^v Heb. v. 1. & ii. 17.

^z Rev. i. 6.

10. These three things of *reconciliation*, *intercession*, and *blessing*, the priests of Moses' law, in shadow and figure of him, performed of old for Israel. The first, while at the brazen altar they offered burnt-offerings; ^a and, made atonement for sin, and obtained forgiveness at the hand of God, for the sinners; ^b but chiefly, when the high-priest sanctified the most holy place, ^c with the blood of the sacrifice, ^d and made an atonement for the children of Israel, for all their sins, once a year. The second, when at the golden altar, he burned sweet incense every morning and evening; ^e and, once a year also, made reconciliation upon the horns thereof, with the blood of the sin-offering, and entered within the vail, putting incense on the fire, in the censer, before the Lord, that the cloud of incense covered the mercy-seat. ^f The third, when having finished his ministry, the sacrificer lifted up his hand towards the people, and *blessed them*; ^g as he was set apart of God, *to bless in his name for ever*, ^h and to *put his name* upon the children of Israel, ⁱ that he might bless them, as he had promised.

11. The truth of these three are fully performed, by the Apostle and High-priest of our profession, Christ Jesus. ^k For, that he might reconcile us unto God, because it was impossible that the blood of bulls and goats should take away sins, ^l neither would his Father accept other sacrifice or offering, than the body which he had ordained his Son; ^m therefore, thro' the eternal Spirit, he offered himself without spot unto God, ⁿ and gave his soul for the ransom of many; ^o bare our sins in his body on the tree; ^p and, by his
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^a Lev. i. & iv. &c.

^b Lev. iv. 55.

^c 1 Chron. xxiii. 13.

^d Lev. xvi. 2, 15, 34.

^e Exod. xl. 26, 27. & xxx. 7, 8, 10.

^f Lev. xvi. 12, 13.

^g Lev. ix. 22, 23.

^h 1 Chron.

xxiii. 13.

ⁱ Numb. vi. 23, 27.

^k Heb. iii. 1.

^l Chap.

x. 4.

^m Verse 5, 6, &c.

ⁿ Heb. ix. 14.

^o Matt. xx. 28.

^p 1 Pet. ii. 24.

own blood, entered in once into the holy place,^q not the holy places made with hands, but into very heaven,^r and obtained eternal redemption. So the Lord took away the iniquity of his land in one day,^s (as he had promised;) for the ransom was most precious, even of infinite value and effect; seeing, by the union of the Godhead with the manhood, in this our High-priest's person, it was the blood of God himself, (as the scripture speaketh) wherewith we are purchased.^t Thus, Christ hath reconciled us that were enemies unto God, by his death;^u and hath put away sin, by the sacrifice of himself:^x For he was the Lamb of God, that taketh away the sin of the world;^y and the prophecy of Abraham was fulfilled, "God will provide him a lamb for a burnt-offering, my Son."^z

12. Touching Christ's *intercession*, as he prayed for his church, when he was on earth,^a and his Father heard him always;^b so now being ascended, and set at the right hand of God, he still *maketh request* for us;^c being therefore entered into very heaven, to appear now in the sight of God for us.^d Whose prayer, as it is pure and perfect, so prevaieth it with God, and is of unspeakable efficacy to make us to be accepted. For the Father loveth the Son, and accepteth him better than he did his servant Job, when he prayed for the trespassers.^e This is that *Angel*, (the Angel or Messenger of the covenant,^f) that hath a golden censer, and much odours, which he offereth with the prayers of all saints, upon the golden altar that is before the throne;^g the smoke of which odours, with the prayers of the saints, goeth up before God, out of the angel's hand; and, unto his requests, which he *maketh*

^q Heb. ix. 10.^r Heb. ix. 24.^s Zech. iii. 9.^t Acts xx. 28.^u Rom. v. 10.^x Heb. ix. 16.^y John i. 29.^z Gen. xxii. 8.^a John xvii.^b John xi. 42.^c Rom. viii. 34.^d Heb. ix. 24.^e Job xxiv. 8, 9.^f Mal.^g iii. 1.^g Rev. viii. 3, 4.

maketh for his afflicted people, the Lord answereth with good and comfortable words.^h Thus, our high Sacrificer, having the names of the whole Israel of God, as it were graven upon two precious stones; and embossed in gold,ⁱ beareth us upon his two shoulders for a remembrance; and presenteth us pure, and holy, and just, before the Lord.

13. The things towards us, which are his *blessing*, and the fruits that follow, he graciously communicateth, as a merciful and faithful high-priest, touched with the feeling of our infirmities;^k being raised up unto us of God, and sent "to bless us, in turning every" one of us from our iniquities."^l And, as at the end of his ministry upon earth, he lifted up his hands, and blessed his disciples, and then was taken from them into heaven;^m so, continuing still a priest for ever, after the order of Melchisedec,ⁿ (who met Abraham, and blessed him,) he still bleseth the children of Abraham; giving and applying the promises of the gospel, unto the hearts and consciences of his people; even the favour and protection of God,^o the light of his countenance, and his peace. So the blessing of Abraham cometh on us through Christ Jesus, who is that promised seed,^p in whom all nations are blessed, and whom God hath set to be *blessings for ever*.^q Thus Christ, by *sacrifice* hath merited, by *intercession* obtaineth, and by *blessing* bestoweth and distributeth unto us the love and graces of God his Father, even all things pertaining to life and godliness; that we being partakers of his peace, may again bless God, even the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ, as the apostle saith.^r

14. The

^h Zech i. 12, 13.

ⁱ Exod. xxviii. 9, 12.

^k Heb. iv. 15.

^l Acts iii. 26.

^m Luke xxiv. 50, 51.

ⁿ H b. vi. 20. &

vii. 1, 7.

^o Numb. vi. 24, 25, 26.

^p Gal. iii. 14. Verse 8.

^q Psal. xxi. 6.

^r Eph. i. 8.

14. The communion of this *blessing* , is more particularly to be discerned in that honour of *priesthood* , which is given to all Christians; and the seals of God's grace and love towards us in Christ. For he hath made us *priests* unto God, even his Father; ^s and we, as lively stones, are made a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ^t For, first, applying him to ourselves by faith, his sufferings, death, and burial, are ours; ^u his righteousness, resurrection, and glorious victory over sin, Satan, death, and hell, ours; ^x so that we, by the blood of Jesus, may be bold to enter into the holy place, ^y (though the Levitical priests might not enter into the shadow thereof at every time ^z) by the new and living way, which he hath consecrated for us, through the vail, which way is his flesh; even boldly may we go unto the throne of grace, that we may receive mercy, and find grace to help in time of need. ^a Presenting unto God, his Father and ours, this Lamb that was slain for our sins, who is our surety, ^b and our sacrifice; ^c by whose stripes we are healed; ^d by whose death we are restored to life; ^e by whose body once offered we are sanctified; ^f upon whose head we have laid the burden of our sins; ^g and by whose *curse* we are made the *heirs of blessing* , ^h and of all the riches of God's grace.

15. Thus we also give up our own bodies a living sacrifice, holy, acceptable to God, which is our reasonable service; ⁱ so the heavenly Jerusalem is filled with the flocks of men, ^k as the earthly one once was with flocks of holiness, or external sacrifices. Our spirits being contrite, our hearts humbled and broken

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for

^s Rev. i. 6. ^t 1 Pet. ii. 5. ^u Isa. liii. 4, 5. ^x Rom. iv. 25. & viii. 33, 34. ^y Heb. x. 19, 20. ^z Lev. xvi. 2.
^a Heb. iv. 16. ^b Heb. vii. 22. ^c 1 Cor. v. 7. ^d 1 Pet. ii. 24.
^e Gal. ii. 20. ^f Heb. x. 10. ^g Lev. iv. 15.
^h Gal. iii. 13, 14. ⁱ Rom. xii. 1. ^k Ezek. xxxvi. 38.

for our sins are the *sacrifices of God*,^l which he will not despise. By Christ we offer the sacrifices of *praise*^m always to God, that is, the fruit (or calves) of our lips,ⁿ which confess his name, and magnify him with thanksgiving: This also pleaseth the Lord better than ox or heifer, that hath horns and hoofs.^o Our alms and offerings,^p for relief of the poor, especially the ministers of the gospel of Christ, are, "An odour that smelleth sweet, a sacrifice acceptable and pleasant to God."^q Finally, if we be *poured out*,^r as a drink-offering, upon the sacrifice and service of the faith of Christ's church, and do resist unto blood, striving against sin,^s we have cause to rejoice; for, precious in the sight of the Lord, is the death of his saints;^t and the souls of such rest under the altar, till the Lord, holy and true, do avenge their blood on them that dwell on the earth.^u

16. This honour of *priesthood*, (which no man can take to himself,^x nor any other thing, except it be given him from heaven,^y) Christ giveth unto us,^z of his rich grace, by his word and Spirit. For, as by the preaching of the gospel he is daily described in our sight, and among us *crucified*,^a so we, by the ministry of the gospel, are made an acceptable offering unto the Lord,^b being sanctified by the Holy Ghost. His word is a sharp two-edged sword, and divideth asunder the soul and the spirit, the joints and the marrow;^c by it we are taught to mortify our members which are on earth;^d his Spirit is as fire,^e wherewith we being baptized, do also mortify the deeds of the body, that we may live,^f and give ourselves

l Psal. li. 17.	m Heb. xiii. 15.	n Hof. xiv. 2.	o Psal.
lxix. 31.	p Acts xxiv. 17.	q Phil. iv. 18.	Heb. xiii. 16.
r Phil. li. 17.	2 Tim. iv. 6.	s Heb. xii. 4.	t Psal.
cxvi. 15.	u Rev. vi. 7, 10.	x Heb. v. 4.	y John
iii. 27.	z Rev. v. 10.	a Gal. iii. 1.	b Rom. xv. 16.
Ipsal. lxvi. 20.	c Heb. iv. 12.	d Col. iii. 5.	e Matt.
iii. 11.	f Rom. viii. 15.		

selves up unto God for a living sacrifice.^g The afflictions that we feel in this world, when for his sake we are killed all the day long, and are counted as sheep for the slaughter,^h when we bear about in our body the dying of the Lord Jesus,ⁱ and are always delivered unto death for Jesus' sake, that the life also of our Lord Jesus might be made manifest in our mortal flesh: These serve for furtherance of our sanctification, by being partakers of his holiness,^k and make us as sacrifices, and a prey for the ravenous fowls,^l while we live strangers here on earth, the land that is not ours, as did Abraham's seed: Thus are we named, *the priests of the Lord*,^m and have authority, in every place, *to offer incense* unto his name, and a pure offering,ⁿ both we and our works, (our spiritual sacrifices) being acceptable unto God in Christ Jesus.

17. To illustrate and seal up more assuredly our communion with Christ's priesthood, we are washed with water, for a sign and assurance of the forgiveness and washing away of our sins,^o and to be as the laver of our regeneration and new birth;^p whereby we are also baptized into his death, and buried with him by baptism; that, like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life;^q our old man being crucified with him, that the body of sin might be destroyed,^r and ourselves be dead to sin, but alive to God in Jesus Christ our Lord;^s whom, by this symbol, we have put on,^t and do bear his name upon us, with the name of the holy Spirit.^u And, after this, Christ often feedeth our souls with his own body and blood, which was broken and poured out for our sakes, figured out unto us by bread and wine;^x

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hereby

^g Rom. xii. 1. ^h Chap. viii. 36. ⁱ 2 Cor. iv. 10, 11.
^k Heb. xii. 10. ^l Gen. xv. 9, 11, 13. ^m Isa. lxi. 6. ⁿ Mal.
i. 11. ^o Acts iii. 38. & xxii. 16. ^p Tit. iii. 5. ^q Rom.
vi. 3, 4. ^r Verse 6. ^s Verse 11. ^t Gal. iii. 37.
^u Matt. xxviii. 19. ^x Matt. xxvi. 26, &c.

hereby confirming the former grace of remission of sins, and a further grace in Christ continually; into whom we are incorporated, and have so near a communion with him,^y under these visible earthly elements, which we looking through by the eye of faith, seeing and feeding upon Christ, have our life by him,^z do dwell in him, and he in us,^a and shall be raised up at the last day unto life eternal.^b

18. Having seen how Christ, being our *Prophet*, informeth us in all the wisdom of God: and, by the *law*, sheweth us our sin and wretchedness; by the *gospel*, our righteousness and happiness; and, being our *Priest* and *Sacrifice*, hath by himself purged us from all sin, and given us the gift of righteousness and sanctity, to present us pure and blameless before God his Father: It remaineth, that we also consider how he conserveth and maintaineth this our blessed state against all enemies, by his mighty power and sovereignty, which, as Lord and King, he hath over all.

19. This sovereignty is set forth by divers titles of honour and dignity, given him in the scriptures; as when he is named Messiah, the Governor, Captain, or Fore-leader;^c the Ruler,^d that is, having dominion, right and authority, to govern and guide his people; Michael, the great Prince;^e the Captain of the Lord's host;^f a Master or Commander to the people;^g a Potentate, or mighty One;^h the King of kings, and Lord of lords;ⁱ and Prince of the kings of the earth;^k the Lord of all,^l unto whom is given all power in heaven and in earth,^m an everlasting dominion,ⁿ and honour, and kingdom, that all people, nations,
and

y 1 Cor. x. 16.	z John vi. 57.	a Verse 56.	b Verse 54.
c משיח Dan. ix. 25.	d מלך Mic. v. 2.		הַמֶּלֶךְ הַגָּדוֹל
Matt. ii. 6.	e Dan. xii. 1.	f Josh. v. 14.	g מֶלֶךְ הַמִּלְחָמָה
Isa. lv. 4.	h Psal. xlv. 5.	i Rev. xix. 16.	k מֶלֶךְ הַכְּבוֹד
Rev. i. 5.	l Acts x. 36.	m Matt. xxviii. 18.	n דַּבָּר
vii. 14.			

and languages, shall serve him. And he, the true Melchisedec, king of Salem,^o shall reign as King in righteousness,^p and sit as Prince of peace,^q upon the throne of David, and upon his kingdom; to order it, and to stablish it, with judgement, and with justice, from henceforth and for ever.

20. This *kingdom* of Christ is no earthly monarchy, nor of this world;^r but spiritual and heavenly;^s and therefore, is more mighty than the kingdoms of the earth; able to beat down, break in pieces, and grind to powder, all adverse power and dominion,^t whether of this world, or the spiritual wickednesses which are in the high places.^u

21. Therefore also, is the manner of administering this kingdom not worldly nor pompous: but, as Christ the King himself, came unto us poor, and riding on an ass;^x and he, the Lion of the tribe of Judah, the root of David,^y who was like a lamb slain,^z so manageth his kingdom still, not by might, nor by power, but by his Spirit;^a that it cometh not with observation, for men to say, *Lo here*, or *lo there*, but is within us,^b wielded by the spiritual sceptre of his word, (the gospel of the kingdom^c) and by the almighty working of the Spirit, and therefore containeth in it *mysteries* or secrets that cannot be understood, but by the gift of God.^d

22. Our Lord himself hath subdued, and daily subdueth all his foes; the world he hath overcome;^e sin he hath condemned,^f and put away;^g death he hath abolished;^h and the devil, that had the power thereof, he hath destroyed:ⁱ Neither shall these, or any

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of

^o Heb. vii. 1. 2.^p Isa. xxxii. 1.^q Isa. ix. 6, 7.^r John xviii. 36.^s Matt. iii. 2.^t Dan. ii. 34, 35.

44, 45. Luke xx. 18.

^u Eph. vi. 12.^x Zech. ix. 9.^y Rev. v. 5.^z Verse 6.^a Zech. iv. 6.^b Luke

xvii. 20, 21.

^c Matt. iv. 23.^d Luke viii. 10.^e John

xvi. 33.

^f Rom. viii. 3.^g Heb. ix. 26.^h 1 Tim.

i. 10.

ⁱ Heb. ii. 14.

of these, ever have dominion over him; but he shall reign, till he have put all his enemies under his feet, ^k and death and hell be cast into the lake of fire. ^l

This his power and government he communicateth with his saints, in two ways: First, by applying unto them, for their benefit and salvation, all that himself hath done and doeth; as the Lord saith by his prophet, "I will camp about mine house, against the army, against him that passeth by, and against him that returneth, and no oppressor shall come upon them any more." ^m And as for their sakes, Christ sanctified himself, ⁿ so for their comfort he overcame the world; ^o to take away their sins did he appear, when in himself there was no sin; ^p for the children of the people Israel standeth this Michael, the great prince, ^q and fighteth against the dragon, and casteth him out of heaven; where now is salvation, and the kingdom of our God, and the power of his Christ; the accuser of the saints being cast down. ^r Wherefore, the Lord being *King*, the earth may rejoice, and the multitude of the isles be glad; ^s because he preserveth the souls of his saints, he will deliver them from the hand of the wicked; ^t he will judge the people of God with righteousness, and his poor with equity, ^u so that the mountains shall bring peace to the people, and the hills by righteousness; ^x and, in his days the righteous shall flourish, and abundance of peace so long as the moon endureth. For, the chariot being cut off from Ephraim, and the horse from Jerusalem, the battle-bow shall be broken, and he shall speak peace unto the nations; ^y but early, he will destroy all the wicked of the land; ^z smiting the earth with the rod of his mouth, and slaying the wicked

^k 1 Cor. xv. 25.

ⁿ John xvii. 19.

^q Dan. xii. 1.

^r Verse 10.

^{ix} 10.

^l Rev. ix. 14.

^o John xvi. 33.

^r Rev. xii. 7, 9, 10.

^u Psal. lxxii. 2, 3.

^z Psal. ci. 8.

^m Zech. ix. 8.

^p 1 John iii. 5.

^s Psal. xcvi. 1.

^x Verse 7.

^y Zech.

ed with the breath of his lips; ^a wounding kings, and treading down peoples, in the day of his wrath. ^b Therefore, the poor shall commit themselves unto him, ^c and triumph in his salvation, saying, "The Lord is King for ever and ever, the heathen are destroyed forth of his land ^d The kingdoms of this world are our Lords, and his Christ's, and he shall reign for evermore." ^e

24. Secondly, he communicateth with his saints, this grace, to be *kings* also with him, and to reign on earth; ^f that, as himself sitteth and ruleth upon his throne, and is a *priest* upon his throne, and the counsel of peace is between them both; ^g so they, whom he hath made *kings* and *priests* unto God his Father, ^h being a kingly priesthood, ⁱ even a *kingdom of priests*, ^k and an holy nation; having part in the first resurrection, the second death may have no power over them; ^l but being the priests of God, and of Christ, and reigning with him the term of years limited, at last, when they have overcome, may sit with Christ in his throne, even as he overcame, and sitteth with his Father in his throne. ^m

25. This spiritual kingdom, whereby the saints reign on earth, is first over their own sins and corruptions; for they are careful to be upright with God, and to keep themselves from their iniquity; ⁿ and the Lord subdueth their iniquities, ^o that sin shall not have dominion over them, ^p because they are freed from it, and made servants unto God, having their fruit in holiness, and the end everlasting life. ^q And this victory whereby they overcome themselves, is greater than all earthly conquests, according to the true proverb, "He that is slow to anger, is better than

" the

^a Isa. xi. 4.

^b Psal. cx. 5. Isa. lxiii. 6.

^c Psal. x. 14.

^d Verse 16.

^e Rev. xi. 15.

^f Rev. v. 10. & xx. 4.

^g Zech. xvi. 13.

^h Rev. i. 6.

ⁱ 1 Pet. ii. 9.

^k Exod.

xix. 6.

^l Rev. xx. 6.

^m Chap. iii. 21.

ⁿ Psal.

xviii. 23.

^o Mic. vii. 19.

^p Rom. vi. 14.

^q Verse 22.

“ the mighty, and he that ruleth his own spirit, than
 “ he who taketh a city.^r” Secondly, it is over the
 world, which also they set themselves against, as
 knowing that it lieth in wickedness;^s the wisdom
 thereof is foolishness, and cometh to nought;^t the
 pleasures of it are vanity and vexation of spirit;^u the
 sorrows of it work death;^x and the friendship there-
 of is enmity with God:^y therefore fly they the cor-
 ruption that is in the world through lust,^z walking
 before God as strangers and pilgrims on the earth,^a
 not loving the world, nor the things that are in the
 world,^b which have neither satisfying nor fruit, in
 them;^c but being crucified unto it and it unto them,^d
 they keep themselves unspotted of it,^e and free from
 the bondage and servitude of the same,^f they use it
 as though they used it not; they bear with patience
 all the reproaches and injuries that it offereth; yea,
 though they be made the gazing-stock, and as the
 filth of the world,^g yet are they more than con-
 querors through him that loved them,^h and do ful-
 fil that which is written, “ All that is born of God
 “ overcometh the world; and this is the victory that
 “ overcometh the world, even our faith.”ⁱ Thirdly,
 The conquest of the saints is over Satan himself, the
 prince of this world, and worker of all mischief. Him
 also they resist, stedfast in the faith,^k and do overcome
 him by the blood of the Lamb, and by the word of
 their testimony, and love not their lives unto the
 death,^l so that wicked one fleeth from them,^m and
 toucheth them not,ⁿ for they keep themselves because
 they are begotten of God, who will tread that adver-
 sary under their feet shortly,^o and with him shall be
 destroyed

^r Prov. xvi. 32. ^s 1 John v. 19. ^t 1 Cor. i. 20. & ii. 6.
^u Eccl. i. & ii. &c. ^x 2 Cor. vii. 10. ^y James iv. 4. ^z 2 Pet.
i. 4. ^a 1 Chron. xxix. 15. ^b 1 John ii. 15. ^c Eccl.
v. 10. ^d Gal. vi. 14. ^e James i. 27. ^f Gal. v. 1.
1 Cor. vii. 23. 31. ^g 1 Cor. iv. 9. 13. ^h Rom. viii. 37.
ⁱ 1 John v. 4. ^k 1 Pet. v. 9. ^l Rev. xii. 11. ^m James
iv. 7. ⁿ 1 John v. 18. ^o Rom. xvi. 20.

destroyed the last enemy, Death. *p* And as now, the saints do reign with Christ on earth, by faith and patience, so then, having judged the world, and even the angels, *q* they shall reign with him in glory, in heaven for evermore. *r*

26. To teach us this communion with Christ, we have in the scriptures many doctrines and similitudes; as that he will make his church a roller, and a new threshing instrument having teeth, to thresh the mountains, and grind them to powder, and make the hills as chaff; *s* that he giveth strength and power to his people, *t* making their horn iron and their hoofs brass, *u* and themselves as his goodly horse in the battle; *x* that they shall be as the mighty men, which tread down their enemies in the mire of the streets in the battle; *y* for the Lord of hosts shall defend them, and they shall devour and subdue their foes. *z* That Christ shall make his children princes throughout all the earth; *a* and as himself hath many crowns upon his head, *b* so will he communicate them with his saints, as the crowns of his figure Joshua the son of Josedeck the high-priest, were to Helem, Tobijah, and others, for a memorial in the temple of the Lord, *c* That as Christ is the head corner-stone, upon which whosoever fall, shall be broken, and on whomsoever it fall, it shall grind them to powder; *d* so Jerusalem, his church, shall be made a burdensome stone for all people; all that lift it up shall be cut in pieces, though all the people of the earth be gathered together against it. *e* That as Christ shall rule the nations with a sceptre of iron, and break them in pieces like a potter's vessel, *f* so he that overcometh, and keepeth his works unto the

p 1 Cor. xv. 26.

q 1 Cor. vi. 2. 3.

r Rom viii. 17.

a Tim. ii. 12.

i Thess. iv. 17.

s Isa. xli. 25.

t Psal.

lxviii. 35.

u Mic. iv. 13.

x Zech. x. 3.

y Verse 5.

z Zech. ix. 25.

a Psal. xlv. 16.

b Rev. xix. 12.

c Zech. vi. 11, 14.

d Luke xx. 17, 18.

e Zech. xii. 3.

f Psal. ii. 9.

the end, to him will he give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken; & even as he received of his Father, so will he give to that man the Morning-star. ^h

27. To illustrate this communion between our Saviour and us, we have the similitude of an human body, the members whereof, by their due joints and sinews, are joined to the head, receive from it life, and motion, government, in all the actions and affairs: So Christ is the head of the body, his church, ⁱ and communicateth with all the saints his members, life and grace, and all good things, for their conservation. ^k Also of a vine or olive tree, whose branches are made partakers of the juice, sap, and fatness, that is in the root and stock: ^l So we abiding in Christ the true vine, ^m do by the sap and moisture of his grace, live, and bear fruits to the praise of God. Again, as the husband and wife are not two, but one flesh, ⁿ and the first woman builded of the rib of man, was flesh of his flesh, and bone of his bone, ^o and so did love and live together, partaking each with others welfare; in like manner are we joined to the Lord, and made one spirit. ^p He that made us is our husband, and we are married to him in faith; ^q whereupon he nourisheth and cherisheth us; for we are members of his body, of his flesh, and of his bones; ^r and this is a great mystery, as the apostle saith, ^s which they that would behold had need to be carried in the Spirit, (as was John) to a great and an high mountain, there to be shewed this *spouse*, adorned with the glory of God, and all precious ornaments of his Spirit. ^t And so greatly doth the King delight in her beauty, ^u that the words which

^g Rev. ii. 26, 27.

^b Verse 28.

ⁱ Col. i. 18. ¹ Cor.

xii. 12, &c.

^k Gal. ii. 20. Rom. viii. 32.

^l Rom. xi. 17.

^m John xv. 1, 2, 4, 5.

ⁿ Mark x. 8.

^o Gen. ii. 22.

^p 1 Cor. vi. 17.

^q Isa. liv. 5.

Hos. ii. 20.

^r Eph. v. 29, 30.

^s Verse 32.

^t Rev. xxi. 9, 10.

^u Psal. xlv. 12.

which were spoken to the first woman Eve, how her desire should be unto her husband,^x are now, on the other hand, (as touching the affection of love) applied by the spouse unto him whom her soul loveth, "I am my well beloved's, and his desire is towards me." y

28. From all that, which is before spoken of the communion that God hath called us unto with his Son, it followeth, that whatsoever righteousness and holiness was in Christ manifested in the flesh, either by nature or by action, the same is made ours by grace and imputation; ^z as, on the contrary, whatsoever sin and unrighteousness is in us by nature or action, the same is made his by imputation, ^a and by him is healed, and taken away; so that it cannot be we now should perish, ^b if we hold fast our faith and confidence of rejoicing unto the end. Whatsoever troubles, sorrows, or temptations, sins only excepted, do befall us in this life, the like have befallen him; ^c were by him overcome; and shall from us, as already they are from him, be done away. ^d Finally, whatsoever freedom and liberty Christ, as man, in ordinary estate, had on earth conversing among men, the like hath he given, daily giveth, and confirmeth unto Christians; ^e whether we respect the spiritual law of God, or the politic laws of men, and civil states. For he it is that liveth in us; ^f himself is ours, and we are his, ^g grafted into his death and resurrection to eternal life; ^h He hath given his glory unto Israel; ⁱ even the glory that his Father gave him hath he given unto us, that we may be one, as the Father and he are one, he in us, and God in him; ^k and where he is, there shall we also be, to behold his glory;

* Gen. iii. 16.

y Song vii. 10.

z Rom. iv. 24, 25.

& v. 19.

a 2 Cor. v. 21. Psal. xl. 12.

b Rom. viii. 1,

38, 39.

c Heb. iv. 15.

d Rev. xxi. 4.

e John viii. 36.

Rom. viii. 2.

Gal. iii. 13.

& v. 1.

Lev. xxvi. 13.

f 1 Cor. vii. 23.

Matt. xvii. 25, 27.

1 Cor. vi. 12.

& x. 25, 26.

g Gal. ii. 20.

h Song. vi. 2.

i Rom. vi. 5, 6, 8.

j Isa. xlv. 13.

k John xvii. 23, 25.

glory ;^l though, for the present, we walk by faith, and not by sight ;^m and it doth not yet appear what we shall be.ⁿ The consideration of which riches of his grace, may cause us to say with the prophet, “ How great is his goodness, and how great is his beauty ! ”^o And we may conclude with the last word of Moses, the man of God, “ Blessed art thou, “ O Israel : Who is like unto thee, O people, saved “ by the Lord, the shield of thine help, and which “ is the sword of thy glory ! Therefore, thine enemies shall be in subjection to thee, and thou shalt “ tread upon their high places.”^p

C H A P. XIII.

OF OUR COMMUNION WITH THE HOLY GHOST.

1. **A**LTHOUGH the fellowship that we have with the holy Ghost, (who is one with the Father and the Son,^a) may much be discerned, by that which is before spoken of God and of Christ, yet, because the scripture speaketh many things of the work of God's Spirit in us, and particularly of the *communion of the holy Ghost with us*,^b it will be for the good and comfort of the saints, to consider the graces and benefits that do come unto them by this communion also in particular.

2. And this the rather, because the Spirit is the Comforter, (that other Comforter or Advocate,^c) which the Father, at Christ's request, doth give unto us, for to abide with us for ever, and cheer us in the absence of our Lord Jesus from us, who is gone unto his

^l John xvii. 24.^o Zech. ix. 17.^b 2 Cor. xiii. 14.^m 1 Cor. v. 7.^p Deut. xxxiii. 29.^c John xiv. 16. παρακλητος.ⁿ 1 John iii. 2.^a 1 John v. 9.

his Father and ours, that we should not be left, as orphans,^d on earth, destitute of help and comfort, amidst our many trials and tribulations.

3. Very great is the grace, and admirable the strength and consolation, which this Comforter giveth to the saints, as the example of the apostles themselves doth confirm; who, all the time that Christ was with them in this world, though he ceased not to teach and inform them, to comfort and embolden them, to reprove and blame them, as there was occasion, yet were they weak, and faint in faith; ^e fearful of their enemies; forgetful of Christ's promises; without understanding of his mysteries; and carried away in many respects with their own infirmities. But, when he had sent down upon them the promise of his Father, ^f and endued them with power from on high, baptizing them with the holy Ghost; ^g then began they to speak with other tongues, ^h as the Spirit gave them utterance, the wonderful works of God; shewed great boldness in preaching the word; ⁱ and with great power witnessed the resurrection of the Lord Jesus: and many signs and wonders were shewed by their hands; ^k and they ceased not to teach and preach Jesus Christ, amongst many troubles; rejoicing that they were counted worthy to suffer rebuke for his name.

4. Neither unto them alone was the holy Ghost given, (though the abundance of his graces was poured most plentifully upon them) but all that, in those days, or before, or since, do believe in the Lord Jesus Christ, are sealed also with the same Spirit of promise, ^l and furnished in some measure with the gifts of the same. Which grace, the Lord himself proclaimed

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^d John xiv. 18. ^e Matt. xvi. 8, 23. & xvii. 20. & xx. 22, 24, 25. & xxvi. 31, 40, 56. Mark xvi. 14. ^f Luke xxiv. 49.
^g Acts i. 5. ^h Chap. ii. 4, 11. ⁱ Acts iv. 8, 13, 19, 31, 33.
^k Acts v. 12, 15, 41, 42. and throughout the whole book.
^l Eph. i. 13.

ed in that last and great day of the feast of tabernacles, saying, "He that believeth in me, as saith
 " the scripture, out of his belly shall flow rivers of
 " water of life;"^m speaking this of the Spirit, which
 they that believed in him should receive;ⁿ for, if any
 man have not the Spirit of Christ, the same is not
 his.^o

5. As there is but one God and Father of all, and
 one Lord Jesus Christ,^p so is there but one and the
 same Spirit;^q although, for the diversities of gifts,
 which that Spirit distributeth among the saints,^r the
 scripture sometimes speaketh as of seven spirits, which
 are before the throne of God;^s (seven being a full and
 perfect number, and signifying *many*^t) and these
 seven spirits be the seven horns and seven eyes,^u that
 is, the manifold and absolute power and providence
 of the Lamb Christ Jesus; of whom it was prophe-
 sied that, "the Spirit of the Lord should rest upon
 " him; the spirit of wisdom and understanding; the
 " spirit of counsel and of strength; the spirit of know-
 " ledge and of the fear of the Lord:"^x Of whom
 it also was witnessed, "God giveth him not the
 " Spirit by measure."^y

6. The Spirit, as he was at first Creator of the
 world, with the Father, and the Son,^z and garnish-
 ed the heavens;^a so is he still the finger of God,^b
 that worketh effectually all his actions, creating the
 creatures, and renewing the face of the earth.^c And
 generally, as God speaketh unto men outwardly, by
 the ministry of his word; so sendeth he also inwardly
 the motions of his Spirit; against which many struggle,
 to their just judgement. In the old world, God's
 Spirit strove in man,^d as his word was preached by
 Noah;

^m John vii. 37, 38. ⁿ Verse 39. ^o Rom viii. 9. ^p Eph.
 iv. 6, 5. ^q 1 Cor. xii. 4, 5, 6. ^r Verses 8, 11. ^s Rev.
 i. 4. ^t 1 Sam. ii. 5. Jer. xv. 9. Prov. xxvi. 16, 15. ^u Rev.
 v. 6. ^x Isa. xi. 2. ^y John iii. 34. ^z Gen. i. 2. Psal.
 xxxiii. 6. ^a Job xxvi. 13. ^b Luke xi. 20, with Matt. xii. 28.
^c Psal. civ. 30. ^d Gen. vi. 3.

Noah; ^e but they said unto God, Depart from us; ^f wherefore, they were consumed before the time, and the flood was poured out upon their foundation. When Israel came out of Egypt, the Lord sent before them, Moses, Aaron, and Miriam, ^g to guide them outwardly by rule, priesthood, and prophecy; he gave them also his good Spirit to instruct them; ^h and Jesus Christ, his Son, the Angel of his face, ⁱ or presence saved them: Yet, they both envied Moses, and Aaron the holy one of the Lord; ^k and often provoked, grieved, and tempted God himself, and limited the holy One of Israel; ^l they rebelled and vexed his holy Spirit, ^m (the Spirit of the Lord which had given them rest; ⁿ) therefore was he turned to be their enemy, and fought against them. ^o In these last days of the gospel, we are also taught, how some that have tasted of the heavenly gift, and were made partakers of the holy Ghost, ^p yet, fall so away, that they cannot be renewed unto repentance. So that even wicked men and reprobates do often receive the gifts of the Spirit, ^q whereby they do many great works, yet are not benefited hereby unto salvation: for, they have not the grace of God to sanctify those gifts, and seal them up unto the day of redemption; therefore God taketh his holy Spirit from them, ^r and sometimes sendeth his evil spirit instead thereof to vex them, as he did unto Saul; ^s and this justly, seeing there are of these wretches, that do even despite to the Spirit of grace. ^t

7. But the saints and elect of God, have another manner of communion with the holy Ghost, for their help, comfort, and sanctification, in this life, and as-

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^e 2 Pet. ii. 5. ^f Job xxii. 15, 16, 17. ^g Mic. vi. 4.
^h Neh. ix. 20. ⁱ Isa. lxiii. 8. ^j Exod. xxiii. 20, 21. ^k Psal.
cvi. 16. ^l Psal lxxviii. 40, 41. ^m Isa. lxiii. 10.
ⁿ Verse 14. ^o Psal lxxviii. 62, 63, 64. ^p Heb. vi. 4, 5, 6.
^q Numb. xxiv. 2. ^r Mark vii. 22, 23. ^s 1 Sam. xvi. 14. ^t Psal.
li. 11. ^u 1 Sam. xviii. 10. ^v Heb. x. 29.

surance of life eternal: For, because they are sons, God sendeth the Spirit of his Son into their hearts, which crieth, Abba Father:^u So they are no more servants, but sons, and heirs also of God through Christ:^x who hath obtained of his Father this Comforter to abide with them for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but they know him, for he dwelleth with them, and shall be in them.^y Their bodies are the temples of *the holy Ghost*.^z

8. The communion which the saints have with the Spirit, is in many particulars; and that from the beginning of their days unto the end. For, Jeremiah was sanctified,^a and John Baptist filled with the holy Ghost,^b even from their mother's wombs. And we all that are born of God, have our regeneration and new birth of the Spirit;^c and according to his mercy are saved, by the washing of the new birth, and the renewing of *the holy Ghost*.^d

9. The word of God, which is the immortal seed whereby we are begotten, hath always been uttered, explained, and understood, by means of this Spirit. David testifieth of himself, that *the Spirit of the Lord* spake in him, and his word was in his tongue:^e Our Saviour Christ, and his apostles, do witness also the same concerning him;^f so the things that he spake, we must receive as the sayings of *the holy Ghost*.^g The like is to be minded of Isaiah,^h Micah, and all other prophets,ⁱ by whose hands the Lord protested among his people *by his Spirit*;^k for prophecy, (as the apostle saith^l) came not in old time by the will of man, but holy men of God spake as they were moved *by the ho'y Ghost*; the Lord Jehovah, and his Spirit, sent

^u Gal. iv. 6. ^x Verse 7. ^y John xiv. 16, 17. ^z 1 Cor. vi. 19. ^a Jer. i. 5. ^b Luke i. 15. ^c John ii. 5. ^d Tit. iii. 5. ^e 2 Sam. xxiii. 2. ^f Matt. xxii. 43. ^g Acts i. 16. ^h Heb. iii. 7, with Psal. xcv. 7. ⁱ Acts xxviii. 25. ^j Mic. iii. 8. ^k Chap. ix. 30. ^l Zech. vii. 12. ^m 2 Pet. i. 21.

sent them.^m Yea, Christ himself had the *Spirit of God* put on him,ⁿ that he might shew judgement unto the Gentiles; and was anointed with the *Spirit*,^o that he might preach the gospel to the poor; and unto the apostles whom he had chosen gave he commandments *through the holy Ghost*,^p who also having received the *Spirit which is of God*,^q spake the things that were given them of him; not in the words which man's wisdom taught, but which *the holy Ghost* did teach them; ^r so preached they the gospel unto the saints, *by the holy Ghost sent down from heaven*.^t

10. Unto this gospel of salvation first preached by the Lord, and afterwards confirmed by them which heard him, God bare witness both with signs and wonders, and with divers miracles and gifts of the holy Ghost.^s For to one, as the apostle faith, was given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the operation of great works; to another prophecy; to another discerning of spirits; to another diversities of tongues; to another the interpretation of tongues: and all these things wrought even *the self-same Spirit*, distributing to every man severally as he would.^t

11. But these spiritual gifts, though they were poured out upon many, yet are they not, neither ever were given unto all, as it is written, "Are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?"^u Again, to all that have them, they are not seals of the adoption of sons; for, if men have prophecy, and know all mysteries, and all knowledge,—if they have all faith, so that they can remove mountains, and have not

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love,

^m Isa. xlviii. 16. ⁿ Matt xii. 18. ^o Luke iv. 18. Acts
^x 38. ^p Acts i. 2. ^q 1 Cor. ii. 2. ^r Vetsc 13:
^s 1 Pet. i. 12. ^t Heb. ii. 3, 4. ^u 1 Cor. xii. 8, 9, 10. &c.
^v 1 Cor. xii. 30.

love, they are nothing.^x Yet is this manifestation of the Spirit given to every man to profit withal;^y and as the apostles were God's witnesses concerning the things which they said, so was *the holy Ghost*, whom God gave to them who obeyed him;^z the Spirit was one of the three witnesses on earth, as the Apostle John saith.^a

12. As the mystery of Christ was revealed to his holy apostles and prophets by the Spirit,^b and they preached the gospel unto others, by the holy Ghost sent down from heaven,^c —and as the ordinary permanent officers of the churches, are made overseers by the holy Ghost, to feed the church of God,^d so by the hearing of the faith preached, do men receive the Spirit;^e which God openly shewed, when, while Peter yet was speaking, the holy Ghost fell on all them that heard the word.^f And as by the work of the Spirit, the word is received and believed, so is the same also obeyed, kept, and retained *through the holy Ghost that dwelleth in us* & The sacraments also have by him their effects in us, as it is written, “By one Spirit are we all baptised into one body, whether Jews or Gentiles, whether bond or free, and have been all made to drink into one Spirit.”^h

13. And, having this our new birth, calling unto, and establishing in the faith, by the work of the holy Ghost, we are further by him confirmed, comforted, emboldened, and assisted, in all our spiritual battles against Satan, this world, and our own corruptions. For we are strengthened by God's Spirit in the inward man;ⁱ and, being armed with the word of God, which is the sword of the Spirit, we stand fast;^j and, though the enemy come like a flood, yet, *the Spirit of the Lord shall chase him away*, as saith the prophet.

x 1 Cor. xiii. 2.	y 1 Cor. xii. 13.	z Acts v. 32.
a 1 John v. 8.	b Eph. iii. 5.	c 1 Pet. i. 12.
xx. 28.	d Gal. iii. 2.	e Acts x. 44.
2 Tim. i. 4.	f 1 Cor. xii. 13.	g 1 Pet. i. 22.
	i Eph. iii. 16.	j Eph. vi. 17.

prophet.^k And, in rebuking the world, he useth great boldness, convincing them of sin, of righteousness, and of judgement:^l So that God's servants are full of power, *by the Spirit of the Lord*, and of judgement, and of strength, to declare unto the people their transgression and their sin;^m an example whereof we may see in Paul; who, being full of the holy Ghost, set his eyes upon Elymas the forcerer, and said, "O
 " full of all subtilty, and all mischief, thou child of
 " the devil, thou enemy of all righteousness, wilt
 " thou not cease to pervert the right ways of the
 " Lord? And, behold, the hand of the Lord is upon
 " thee, and thou shalt be blind, and not see the sun
 " for a season."ⁿ And this courage, the saints have even before princes and potentates of the earth; as may be seen in Zechariah, son of Jehoiada, who being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandment of the king.^o For the holy Ghost teacheth them, in that hour, what they ought to say;^p wherefore, they are to take no thought how or what to answer, but, resting upon the aid of God's Spirit, boldly say, "I will speak of thy testimonies, Lord, before kings, and will not be ashamed."^q

14. But, in the saints themselves, the Spirit is most mighty in operation, for the subduing and sanctifying of their affections, and confirmation of their souls and spirits in the love and favour of God. For whereas, aforetime, some of them were fornicators, idolaters, thieves, covetous, extortioners, or given to other like vices; they are washed, they are sanctified, they are justified in the name of the Lord Jesus, and by the Spirit of God.^r And whereas, while they were fleshly,

^k Isa. lix. 19.^l John xvi. 8, 9, 11.^m Mic. iii. 8.ⁿ Acts xii. 9, 10, 11.^o 2 Chron. xxiv. 20, 21.^p Luke

xii. 11, 12.

^q Psal. cxix. 46.^r 1 Cor. vi. 9, 10, 11.

fleshly, having not the Spirit, ^s they walked after the flesh, and savoured the things thereof, and could not please God, but were subject unto death; ^t now, he that raised up Christ from the dead, doth also quicken their mortal bodies, because his Spirit dwelleth in them; ^u and so is fulfilled that which, in figure, God said of old unto Israel: "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your sepulchres, and shall put my Spirit in you, and ye shall live." ^x Thus then, living in the Spirit, they do also walk in the Spirit, ^y and by it do mortify the deeds of the body, ^z not fulfilling the lusts of the flesh, which they have crucified ^a but bringing forth the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: ^b For, when the Spirit is poured upon them from above, then the wilderness becometh a fruitful field, as saith the prophet. ^c

15. And God, who hath promised to pour water upon the thirsty, and floods upon the dry ground, to pour his Spirit upon the seed of his Israel, and his blessing upon their offspring, ^d will not only give the holy Ghost to them that desire him, ^e but also continue his gifts and graces for the assurance of their hearts; so that they shall not labour in vain, nor bring forth in fear, because they are the seed of the blessed of the Lord, and their offspring with them. ^f The love of God is shed abroad in their hearts, by the holy Ghost which is given unto them; ^g and by him are they sealed unto the day of redemption; ^h the same Spirit beareth witness with their spirits, that they are the sons of God; ⁱ and hereby they know that

^s Jude verse 19. ^t Rom. viii. 4, 5, 8, 13. ^u Verse 11.
^x Ezek. xxxvii. 13, 14. ^y Gal. v. 25. ^z Rom. viii. 13.
^a Gal. v. 16, 24. ^b Gal. v. 22. ^c Isa. xxxii. 15.
^d Isa. xlv. 3. ^e Luke xi. 13. ^f Isa. lxxv. 23. ^g Rom.
v. 5. ^h Eph. iv. 30. ⁱ Rom. viii. 16.

that they dwell in God, and he in them, because he hath given them of his Spirit,^k which is as a pledge,^l or earnest in their hearts, whereby they do not only behold the glory of the Lord with open face, but are changed into the same image, from glory to glory, as by the Spirit of the Lord.^m And this Spirit which they have received, is not the spirit of bondage again to fear, (as at the giving of the law, and looking upon Moses' face,ⁿ) but is the Spirit of the adoption of children, whereby they cry, Abba, Father:^o even the Spirit of his son Christ, which God hath sent into their hearts, because they also are sons;^p and the blessing of Abraham is come upon them through Christ Jesus.^q So God's good Spirit leadeth them unto the land of righteousness;^r and this is a part of his covenant with them, that *his Spirit which is upon them*, and his words which he hath put into their mouth, shall not depart out of the mouth of them, nor of their seed, nor of their seed's seed for ever.^s Neither will he hide his face any more from them, "because he hath poured out his Spirit upon the house of Israel, as he hath promised by his Prophet.^t From all which proceedeth unto the saints unspeakable peace, comfort, and joy, which they find and feel, both at the receiving of the word, as the Apostle saith, "We received the word in much affliction, with joy of the holy Ghost,"^u and in the obedience thereunto is the kingdom of God, which is righteousness, and peace, and joy in the holy Ghost.^x

16. Among other benefits which the Spirit affordeth, this is a special one, that it helpeth the saints infirmities in prayer, who else know not what to pray for as they ought, but the Spirit itself maketh intercession for them, with sighs and groans which cannot

^k 1 John iv. 13. ^l ἀρραβών, 2 Cor. i. 22. ^m 2 Cor. iii. 18. ⁿ Exod. xix. 16. & xxxiv. 30. ^o Rom. viii. 15. ^p Gal. iv. 6. ^q Gal. iii. 14. ^r Psal. cxliii. 10. ^s Isa. lix. 21. ^t Ezck. xxxix. 19. ^u 1 Thess. i. 6. ^x Rom. xiv. 17.

cannot be expressed; y and the request which he maketh is according to the will of God, who searcheth the hearts, and knoweth what the meaning of the Spirit is.

17. But that the saints be not deceived, and led astray from the truth, by any motion, suggestion, vision, revelation, or other means whatsoever, as from the Spirit of the Lord, our Saviour hath given us a rule to discern the works of his Spirit, from the delusion of Satan, which is this: "That his Spirit speaketh not of or from himself, but whatsoever he hearth he speaketh;"^z that he glorifieth Christ, for he receiveth of Christ's, (and all things that the Father hath are Christ's) and sheweth it unto Christians.^a Therefore is he the Spirit of truth, and leadeth into all truth,^b because he teacheth nothing but according to the word of God, which word is truth;^c and by that word must all spirits be tried: by it may be discerned the spirit of truth from the spirit of error. And Joshua, though he was full of the spirit of wisdom,^d yet was charged of God to attend unto the book of the law for his direction; to observe and do according to all that was written therein.^e

18. Finally, the Spirit of God hath generally in all things wrought much and mightily in and by the saints. With this was Bezaleel filled, in wisdom, and in understanding, and in knowledge, and in all workmanship, to find out curious works for the Lord's tabernacle:^f With this were the seventy ancients furnished for the government of Israel, and prophesied.^g With the wisdom of this Spirit was Joshua full, after that Moses had put his hands upon him, and given him of his glory, when he ordained him to be his successor in the kingdom.^h And what should

y Rom. viii. 26, 27. z John xvi. 13, 14. *אֵלֹהִים יְהוָה* a Verse 15.
 b Verse 13. c John xvii. 17. d Deut. xxxiv. 8. e Josh.
 i. 7, 8. f Exod. xxxi. 3, 4. g Numb. xi. 25. h Deut.
 xxxiv. 6. Numb. xxvii. 18, 20.

should I speak of all the Judges, as of Othniel, of Gideon, of Jephthah, and of Samson, upon whom the Spirit of the Lord came, ⁱ clothed^k them, strengthened them, and prospered upon them; whereby they went boldly unto great battles, overcame their enemies, and rent the wild beasts that roared upon them. The prophets also and apostles, were carried and guided by the Spirit, in their ways, words, and works; ^l taught whom to go to, and from whom to refrain; and had great intelligence of things to come; ^m and in every city the holy Ghost witnessed such things as God's wisdom thought fit to reveal.. ⁿ So that the help which the Spirit ministreth to the saints, is infinite and incomprehensible; and they may say to the Lord with the Prophet, "Whither shall I go from thy Spirit?" ^o for lo, the wisdom of God poureth out his Spirit upon them, and maketh them understand his words: ^p This unction they have from him that is holy, and do know all things: ^q Through the power of the holy Ghost, they abound in hope; ^r by the comfort of the holy Ghost, they, and the churches of them are multiplied; ^s and by him the offering up of the Gentiles, by the ministry of the gospel, is sanctified: ^t and whatsoever good thing is done among God's people, is not by an army, not by strength, but by the Spirit of the Lord of hosts, ^u without which no man can say that Jesus is the Lord. ^x

19. Thus are the saints of God advanced to honour and dignity above all people on the earth, being themselves the temple of God, and having his Spirit dwelling in them; ^y enjoying a most holy and happy communion,

ⁱ Judges iii. 10. ^א לבשה Judges vi. 34. & xi. 19. & xiii. 25. & xxv. 6, 19. / Ezek. ii. 2. & iii. 14, 24. & xxxvii. 1. Acts viii. 19, 39. & x. 19, 20. & xiii. 2, 4. & xvi. 6, 7. & xx. 22. & i. 4. ^m Acts xi. 28. ⁿ Chap. xx. 23. ^o Psal. cxxxix. 7. ^p Prov. i. 23. ^q 1 John ii. 20. ^r Rom. xv. 13. ^s Acts ix. 31. ^t Rom. xv. 16. ^u Zech. iv. 6. ^x 1 Cor. xii. 3. ^y Chap. iii. 16.

communion, with the Father, and with his son Jesus Christ,^z and with the holy Ghost;^a the grace, and peace, and comfort whereof passeth all understanding; and can no way be sufficiently expressed, by the tongue or pen of man. And this holy communion with his people, God shewed of old by his Prophet, in these gracious words, "I am with you, saith the Lord of hosts, with the Word,^b by whom I covenanted with you when you came out of Egypt, and my Spirit remaining among you: Fear you not."^c

All thy works praise thee, O Lord; and thy saints bless thee. Psal. cxlv. 10.

C H A P. XIII.

HOW THE FORESAID COMMUNION AND PEACE BETWEEN GOD AND HIS SAINTS IS SOMETIMES INTERRUPTED BY THEIR SINS; WHAT DISQUIET AND TROUBLE THEY THEN FEEL IN THEMSELVES; AND HOW THEIR ANTIENT PEACE IS RENEWED.

I. **B**ECAUSE there is not a just man upon the earth, that doeth good and sinneth not,^a and while men dwell in these houses of clay, they are compassed about with their own infirmities, tempted of their own concupiscences, and beset with devils, that always lie in wait to entrap and devour,--it falleth out, that the saints of God are not only assaulted, but oftentimes foiled by their enemies; and do fall into snares and loathsome trespasses, whereby God is dishonoured,

^z 1 John i. 3.

i. 1.

^c Hag. ii. 5, 6.

^a 2 Cor. xiii. 14.

^b Eccl. vii. 10.

^b Christ, John

2 Chron. vi. 36.

honoured, the devil delighted, and their own hearts wounded and distressed.

2. For our knowledge in this life is but in part, ^b so that through error and ignorance we oft do amiss; neither can any man understand or discern those errors. ^c Our affections and lusts are not lawfully subdued, but do yet war in our members; ^d the flesh lusteth against the spirit, ^e and these lusts fight against the soul, ^f and are as a law in our members, rebelling against the law of our mind, and captivating us to the law of sin which is in our members. ^g Our strength is infirm, and though we would do good yet find we no means to perform it. ^h Our enemy, Satan, is both subtle and strong, and seeketh daily to circumvent us, and often prevaieth through our weakness and unwatchfulness, so that in many things we sin all; ⁱ and no man can say, "I have purified my heart, I am clean from my sin." ^k

3. Sometimes the pleasures of the flesh do bewitch, and draw us into grievous offences; drunkenness, ^l adultery, fornication, murder, and idolatry itself; ^m sometimes the blessings of God upon us do make us proud; our hearts are lifted up, ⁿ we commit vain-glorious actions, ^o forgetting ourselves, ^p and God that begat us, even forsaking the Rock of our salvation; ^q sometimes our affections are so stirred, that we fall into intemperance, both in word and work, ^r not only against men, but against God himself; ^s sometimes fears, doubts, dangers, threatnings, and afflictions, do daunt and discourage us, ^t making the heart

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| ^b 1 Cor. xiii. 9, 12. | ^c Psal. xix. 12. | ^d James iv. 1. |
| ^e Gal. v. 17. | ^f 1 Pet. ii. 11. | ^g Rom. vii. 23. |
| ^h James iii. 2. | ⁱ Prov. ix. 9. | ^j Gen. ix. 21. |
| ^k 1 Kings xi. 1, 4. | ^l 1 Chron. xxxii. 25. | ^m 2 Sam. |
| ⁿ 1 Kings xi. 1, 2, &c. | ^o Luke xv. 13, 17. | ^p Deut. xxxii. |
| ^q 1 Sam. xxv. 13, 21, 22, 31, 32, 33, 34. | ^r 2 Chron. | ^s Jonah |
| ^t Psal. cvi. 32, 33. | ^u Acts vii. 9. | ^v Gen. xlix. 7. |
| ^w Exod. xiv. 10. | ^x Isa. vii. 2. | ^y Matt. xiv. 30, 31. |

to faint, the tongue to deny and forswear the truth, ^u the hands to work impiety, ^x our faith to fail, that we forsake Christ, and fly away. ^y Yea, God's children have, in error and blind zeal, persecuted the truth and professors thereof; even killed Christ himself, and crucified the Lord of glory, ^z as the example of Saul, and sundry other elect Israelites doth manifest. These, and many like grievous sins, do the saints sometimes fall into through their own infirmities, (God withdrawing his hand, and leaving them to themselves,) besides their ignorances and defaults which multiply daily; so that they surmount in number the hairs of their heads: ^a and many times such men ly long sleeping in their sins, forgetting themselves in their voluptuous delights, ^b till God awakeneth them of his grace, lest they should sleep the sleep of death, and perish for ever.

4. He awakeneth us sometimes by the sound of his word, knocking at the door of our hearts; ^c and by his Spirit, ^d wherewith he striveth in us, ^e sometimes by corrections and punishments, ^f for our misdeeds, inflicted upon our bodies; sometimes by striking our consciences with dread, dismay, and terror for our sins, ^g and withdrawing the chearful light of his countenance from us, so that we feel not the joy of his Spirit, neither have peace in ourselves, but the comfortable communion between his Majesty and us seemeth to be quite disannulled and broken.

5. For he withdraweth his face and favour from us, kindleth his anger against us, and counteth us as his enemies; ^h the horror of his wrath is as fire sent from above into our bones: The curse written in the law is poured upon us, ⁱ and is as the arrows of the Almighty,

^u Matt. xxvi. 70, 72, 74. ^x Exod. xxxii. 1, 4, 12, 23, &c.
^y Matt. xxvi. 56. ^z Acts ix. 1, &c. Acts ii. 22, 23, 29,
 36, 38, 39. ^a Psal. xl. 12. ^b As the former examples of
 the patriarchs shew. ^c 2 Sam. xii. 1—7—13. Acts ii. 37.
^d Neh. ix. 30. ^e Gen. vi. 3. ^f Job xxxiii. 16, 17,
 19, &c. ^g 2 Sam. xxiv. 10.
 Psal. xxxviii. 3, 8, 10. ^h Job xix. 11. ⁱ Dan. ix. 11.

Almighty, the venom whereof drinketh up our spirit. He setteth our iniquity before himself, and our secret sins in the light of his countenance; ^k he setteth them also in our own sight, and our sin is before us continually; ^l with his hand he bindeth the yoke of our transgressions, ^m and with them being wrapped and laid upon our neck, he maketh our strength to fail; bitter things doth he write against us, and makes us to inherit the iniquities of our youth; ⁿ so as there is nothing found in our flesh, because of his anger; ^o neither is there rest in our bones because of our sin: our wounds stink, and are corrupt; our reins are full of burning; our heart is as wax, it melteth in the midst of our bowels; ^p our bones are parched like an hearth: ^q and our moisture is turned into summer's drowth; so heavy is his hand upon us night and day. ^r Then cry we out for grief of heart, we roar like bears, and mourn fore like doves; ^s looking for judgement, but there is none; for salvation, but it is far from us; because our trespasses are many both before him and ourselves, for which his terrors do fight against us; he visiteth us every morning, and trieth us every moment; ^t setteth us as a mark against him, so that we are a burden to ourselves. Also, when we cry and shout, he shutteth out our prayer, ^u and is even angry against it; ^x because our iniquities have separated between us and him, and our sins have hid his face from us, that he will not hear; ^y so loathsome are our trespasses unto him, so venomous to ourselves is the biting of those fiery serpents.

6. Then are we left comfortless and desolate, cast down in ourselves, our soul poured out upon us, and our welfare passed away as a cloud; ^z we are kept

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^k Psal. xc. 8.	^l Psal. li. 3.	^m James i. 14.	ⁿ Job
xiii. 26.	^o Psal. xxxviii. 3, 5, 7.	^p Psal. xxii. 14.	^q Psal.
xlii. 3.	^r Psal. xxxii. 4.	^s Psal. lix. 11, 12.	^t Job
vii. 18.	^u Psal. lxxx. 4.	^x Psal. lxxviii. 4.	^y Isa.
lix. 2.	^z Job xxx. 15, 16.		

out of the paradise of God with the terror of his law and judgements, as with the blade of the cherubim's brandishing sword; ^a we are laid in the lowest pit, in darkness, in the deeps, where God's indignation lieth upon us, and we are afflicted with all his waves. ^b We are a reproach to wicked men, who, because of our misdeeds, do blaspheme; ^c we are a scorn to devils, who insult at our sins, cease not to accuse us before God day and night, ^d and hope to have us in the end a prey to their teeth. Our lovers and our friends stand afar off from our plagues,, and our kinsmen stand afar off. ^e They that should guide and direct us to Christ, instead of good counsel, do often smite and wound us; ^f persecuting them whom God hath smitten, and adding to their sorrows whom he hath wounded. ^g The worm of our own conscience continually biteth us; so as when we would forget our complaint, and comfort ourselves, then are we afraid of all our sorrows, knowing that God will not hold us innocent, ^h who inquireth after our iniquity, and searcheth out our sin; ⁱ yea, hideth his face, and reputeth us for his enemies. ^k Thus, our soul is far off from peace, we have forgotten prosperity, saying, Our strength and our hope is perished from the Lord; ^l and wherefore is the light given to them that are in misery, and life unto them that have heavy hearts? ^m for our harp is turned to mourning, and our organs into the voice of them that weep. ⁿ

7. But the root of the word which is found in us, ^o and the seed of God which remaineth in us, ^p stirreth up the spark of faith, and suffereth it not to die in these distresses. It bringeth to mind God's ancient mercies, his faith confirmed, and love sealed towards

^a Gen. iii. 24. ^b Psal. lxxxviii. 6, 7. ^c 2 Sam. xii. 14.
^d Rev. xii. 10. ^e Psal. xxxviii. 11. ^f Song iii. 3. & v. 7.
^g Psal. lxxix. 26. ^h Job ix. 27, 28. ⁱ Job x. 6. ^k Chap.
xiii. 24. ^l Lam. iii. 17, 18. ^m Job iii. 20. ⁿ Chap.
x. 31. ^o Job xix. 28. ^p John iii. 9.

towards us in Christ; it telleth us, where sin aboundeth, grace doth much more abound. ^q Then remembering our song in the night, communing with our own heart, and our spirit searching diligently, we say, "Will the Lord absent himself for ever? and will he shew no more favour? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be merciful? hath he shut up his tender mercies in displeasure?" ^r We have sinned, what shall we do unto thee, O thou Preserver of men? ^s If thou strictly markest iniquities, Lord who shall stand? ^t surely then the mountain would fall and come to nought, and the rock would be removed out of his place; ^u neither shall any that liveth be justified in thy sight. ^x But mercy is with thee that thou mayest be feared. And now, Lord, thou art our Father; we are the clay, and thou art the potter, we all are the work of thine hands; be not wroth very sore, O Lord, neither remember iniquity for ever. ^y Purge thou us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow; make us to hear joy and gladness, that the bones which thou hast broken may rejoice. ^z Turn us again, O God of hosts, and cause thy face to shine, that we may be saved. ^a

8. When thus we shall submit ourselves under the mighty hand of God, and drawing waters from the well of our hearts, shall pour them out before the Lord, ^b—when we shall confess our iniquities, and in faith ask mercy at his hands, hungering and thirsting after his righteousness, and panting for it as the hart for the water-brooks, ^c the Lord will repent towards his servants, when he seeth that their power

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^q Rom. v. 20.

^r Psal. lxxvii. 6, 7, 8.

^s Job vii. 20.

^t Psal. cxxx. 3, 4.

^u Job xiv. 18.

^x Psal. cxlii. 2.

^y Isa. lxiv. 8, 9.

^z Psal. lii. 7, 8.

^a Psal. lxxx. 3, 7, 19.

^b 1 Sam vii. 6. Lam. ii. 19.

^c Psal. xlii. 1.

is gone; ^d he will pour water upon the thirsty, and floods upon the dry ground; ^e and will say unto us, Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, yea, I will help you, yea, I will uphold you with the right hand of my righteousness: ^f Though your sins were as crimson, they shall be made white as snow; though they were red like scarlet, they shall be as wool. ^g For a small moment I have forsaken you, but with great mercies will I gather you: In a little wrath I hid my face from you, for a moment, but with everlasting kindness will I have mercy on you, saith the Lord your Redeemer. ^h Then shall we see in the black cloud of our tribulations, the bow of the Lord, ⁱ even himself will appear with the rain-bow about his throne, ^k the token of his covenant of grace, which he remembereth: And as he sware, that the waters of Noah should no more go over the earth, so hath he sworn that he will not be wroth with us nor rebuke us: Though the mountains should depart, and hills be removed, yet his kindness shall not depart from us, nor the covenant of his peace be removed. ^l

9. Thus, God who hath wounded us, bindeth us up; after two days troubles he reviveth us, in the third day he raiseth us up, and we live in his sight; ^m he healeth our broken hearts, and bindeth up our sores. ⁿ For Christ our Mediator, that Angel of the covenant, hath asked for us mercy of God his Father, who was so long displeased with us, and the Lord hath answered him with good and comfortable words: ^o This man is unto us as an hiding-place from the wind, and as a covert from the tempest; as rivers of waters in a dry place, and as the shadow of a great rock in a weary land. ^p And though our

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^d Deut. xxxii. 36.

^e Isa. xli. 3.

^f Isa. xli. 10.

^g Isa.

^h 1. 18.

ⁱ Isa. liv. 7, 8.

^j Gen. ix. 13, 14.

^k Ezek.

^l 1. 28. Rev. iv. 3.

^m Isa. liv. 9, 10.

ⁿ Hos. vi. 1, 2.

^o Psal. cxlvii. 3.

^p Zech. i. 12, 13.

^q Isa. xxxii. 2.

bark hath been tossed in the sea of afflictions, where Christ himself seemed to us a spirit, and made us afraid, yet now his gracious voice doth comfort us, and his presence maketh to cease all wind and tempest. ^q It is he, even he that putteth away our iniquities for his own sake, and remembereth not our sins; ^r but restoreth us to the joy of his salvation, ^s giveth us beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; ^t so that our youth is renewed, and we lift up our wings as the eagles; ^u our flesh is as fresh as a child's; ^x strength is increased in our souls; ^y and being now as widows divorced from our sins, delivered from that law, ^z and returned to our Father's; like the priests daughters, we eat of our Father's bread, as we did in our youth; ^a we shall feel no more hunger, nor thirst, neither shall the heat nor the sun smite us. ^b God wipeth all tears from our eyes; there is no more death, nor sorrow, nor crying, nor pain; for the former things are passed away. ^c

10. Having thus, after long seeking, found him whom our soul loveth, we take hold upon him, and will not let him go, till we have brought him home unto us; ^d and after this night's wrestling with the Angel, we will not let him go until he bleis us, and give unto weak Jacob the new name of Israel; ^e for by strong faith we have power with God and do prevail, having wept and prayed unto him. ^f And now he putteth in our mouth a new song of praise unto our God: our tongues sing joyfully of his righteousness, and our souls do bless him, who hath pardoned all our iniquities, healed all our infirmities, redeemed our

^q Matt. xiv. 24, 26, 27, 32.

^r Isa. xliii. 25.

^s Psal.

li. 12.

^t Isa. lxi. 3.

^u Psal. ciii. 5.

^x Isa. xl. 31.

^y Job

xxxiii. 25.

^z Psal. cxxxviii. 3.

^a Rom. vii. 1, 2, 6.

^b Lev. xxii. 13.

^c Isa. xlix. 10.

^d Rev. xxi. 4.

^e Song iii. 1, 2, 3, 4.

^f Gen. xxxii. 24, &c.

^g Hos.

xii. 3, 4.

our life from the pit, and crowned us with mercy and loving kindness.^g And because we believe, therefore we speak, and say, "We shall not die but live, and declare the works of the Lord: the Lord hath chastened us sore, but hath not delivered us to death.^h Wherefore, after our agonies and conflicts with death, terrors within, and fears round about, we repose in Christ our Redeemer, who hath taken away our sins, vanquished all our foes, put Satan to flight, renewed our peace, and quieted our consciences; and then we rejoice and say, "My soul, return unto thy rest, for the Lord hath dealt bountifully with thee."ⁱ

11. Then giveth he us to see how in all these troubles and torments we have most near communion with Christ, and are by them made conformable unto him; for he was wounded for our transgressions, he was broken for our iniquities;^k innumerable troubles compassed him; the sins of the elect, which by imputation were his, took such hold upon him, that he was not able to look up;^l for the Lord laid upon him the iniquity of us all: Though he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him, and make him subject to infirmities,^m so that he felt terror and anguish, and heaviness in his soul even unto the death: his sweat in his agony was like drops of blood trickling down to the ground;ⁿ and his cry unto God was, "Why hast thou forsaken me?"^p And we in our afflictions do but drink of his cup, and are baptized but with his baptism: that after we have suffered with him, we may also reign with him; and by many tribulations must we enter into his kingdom.

^g Psal. xl. 3. & li. 14. & ciii. 1, 2, 3. ^h Psal. cxviii. 17, 18.
ⁱ Psal. cxvi. 7. ^k Isa. liii. 5. ^l Psal. xl. 12. ^m Isa.
 lix. 6, 9, 10. ⁿ Mark. xiv. 33, 34. ^p Luke xxii. 44.
^p Mark xv. 36.

dom. ^q And he that was thus smitten of God, and humbled even to the death,—thus troubled in soul, and left of his Father for a season, found an issue out of all temptations; not for himself alone, but for us whose surety he was: who therefore have this hope for an anchor to our souls, that as we now suffer with him, so shall we also reign with him, notwithstanding that for the present we are brought to the dust of death.

12. After this, admiring the mercies of our God, and the unfearchable depth of his counsels, who worketh and turneth all things, even our own sins, unto our good; who leadeth us in such ways and wildernesses, where fiery serpents and scorpions are, and drought without water: ^r which maketh us follow him when his way is in the sea, and his paths in the great waters, and his footsteps are not known: ^s in all which dangers he defendeth us, and afterwards bringeth us into his rest: we say, The Lord dwelleth in a dark cloud: ^t Verily thou art a God that hidest thyself, O God, the Saviour of Israel: ^u How unfearchable are thy judgements, and thy ways past finding out! Then minding our frail estate in this flesh, how we are sold under sin, ^x and do trespass against God every day, and cannot do the good that we would; we abase our horns unto the dust, washing Christ's feet with our tears, knowing that notwithstanding the communion that we have with him here by faith, yet are we but strangers and pilgrims on earth; and while we are at home in the body, we are absent from the Lord: ^y while our flesh is upon us we shall be sorrowful; and while our soul is in us, it shall mourn. ^z Therefore strengthening our weak hands, and comforting our feeble knees, we make straight

^q Acts xiv. 22.

^r Deut. viii. 15.

^s Psal. lxxvii. 19.

^t 2 Chron. vi. 1.

^u Isa. xlv. 15.

^x Rom. vii. 14, 15—18.

^y 2 Cor. v. 6.

^z Job xiv. 22.

straight steps unto our feet; ^a being careful and circumspect, lest Satan further circumvent us; seeking to work out our salvation with fear and trembling; ^b giving all diligence to join virtue with our faith, and to make our calling and election sure; ^c for if the righteous have, for their sins, recompence in the earth, and are scarcely saved, where then shall the ungodly and sinner appear? ^d But we which believe in Christ, expect with patience our full redemption; and, as we have cast our burden on the Lord, ^e and committed ourselves unto him, ^f so we are persuaded that he is able to keep that which is committed unto him against that day, ^g even to keep us that we fall not, and to present us faultless before the presence of his glory with joy; ^h where we shall always behold his face; and being quite freed from our sins, and from all possibility of ever sinning more, shall perpetually serve and honour him, with his angels, at his right hand, where pleasures are for evermore. ⁱ

He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God.
Isa. l. 10.

C H A P. XV.

OF THE COMMUNION THAT THE SAINTS HAVE, IN THIS LIFE, WITH ANGELS.

1. **T**HE name of *Angel*, which is in English a *Messenger*, is in the scriptures attributed, 1. to our Lord Christ; 2. to the spiritual creatures in heaven; and,

^a Isa. xxv. 3. Heb. xii. 12, 13. ^b Phil. ii. 12. ^c 2 Pet. i. 5, 10. ^d Prov. xi. 31. ^e 1 Pet. iv. 18. ^f Psal. lv. 23. ^g 2 Tim. i. 12. ^h Jude verse 24. ⁱ Psal. xvi. 11.

and, 3. to some certain men on earth, employed in the message and service of God.

2. Christ is the angel whom God sent to bring Israel out of Egypt, ^a in whom God's name is, ^b and is therefore called the *angel of his face or presence*, ^c even the *face of God* itself; ^d the *angel of the covenant*, ^e whom the Israelites desired; the angel that delivered Jacob from all evil; ^f the angel that dwelt in the bush whilst it burned, and was not consumed; ^g who was the God of Abraham, Isaac, and Jacob; the angel Jehovah, ^h who emboldened Gideon to battle against the Midianites, and was with him in the same; the angel with the golden censer, that giveth many odours to the prayers of all saints, and out of whose hand the odours, with the prayers go up before God in his throne. ⁱ He is no created angel, but the Creator of angels, and of all other things in heaven and earth; ^k therefore is he the Archangel, ^l the head of all principality and power, ^m the first of the chief princes, ⁿ even Michael our prince, ^o whom all the angels of God do worship. ^p Of him, and our communion with him, is before spoken.

3. The ministers of God, though men on the earth, yet, for the service wherein they are employed, are called *angels* or *messengers*. Such were the priests in the time of the law, as Malachy entitleth them; ^q such was John the Baptist; ^r and such are Christ's ordinary ministers the *angels of the churches*. ^s Of whom it remaineth to be spoken in another place.

4. The blessed spirits which are about the throne of

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| ^a Numb. xx. 16. | ¹ Cor. x. 9. | ^b Exod. xxiii. 20, 21. |
| ^c Isa. lxiii. 9. | ^d Exod. xxxiv. 14. | ^e Mal. iii. 1. |
| ^f Gen. xlviii. 16. | ^h Gaël, a Redeemer, the title of Christ. | |
| ^g Dent. xxxiii. 16. | ^h Exod. iii. 2, 6. | ^b Judges vi. 12, 14, 16, &c. |
| ⁱ Rev. viii. 3, 4. | ^k Col. i. 16. | ^l Jude verse 9. |
| ^m Dan. x. 13. | ^o Rev. xii. 7. | ^m Col. x. 13. |
| ^p Heb. i. 6. | ^q Mal. ii. 7. | ^r Matt. xi. 10. |
| ^s i. 2. & ii. 1. | & often in that book. | |

of God, where thousand thousands minister unto him, and ten thousand thousands stand before him : ^c These heavenly creatures being often sent forth into this world on God's message, are therefore most properly and usually called *angels* : Of them do we treat in this place. — These are wise, ^u and excel in strength, ^x and in all ready and swift performance of the will of God : They are thrones, dominions, principalities, and powers ; ^y they are the chief princes, above all the princes of the earth ; ^z and the title of *gods* is given unto them. ^a God imparteth to them his counsels, and useth their ministry in the government of the world. ^b

5. These heavenly creatures are parties in the communion of the saints, as is before touched ; ^c for they and we have all one head which is Christ, ^d and are all chosen to be partakers of the glory of God for ever. ^e But because they are spirits, ^f and have not flesh and blood as we, therefore the fellowship between them and us is spiritual, to be learned out of the scriptures, and discerned by faith, and not by eye-sight. Again, God hath in ages past, before the incarnation of Christ, more frequently employed them outwardly in revealing his will unto men, than in these last days he doth, since he hath opened unto us the whole mystery of his counsel by his Son. ^g Yet, as at the giving of the law, when the Lord came from Mount Sinai, and rose up from Seir unto his people, he came with ten thousands of his saints ; ^h so, in the time of the gospel, when his feet stood on the mount of Olives, the Lord our God came, and all the saints with him, ⁱ to do him worship, and minister unto him ; ^k to guard his throne

^c Dan. vii. 10. ^a 2 Sam. xiv. 20. ^x Psal. ciii. 20.
^g Col. i. 16. ^z Dan. x. 13. ^d Psal. lxxxvi. 8. & xcvii. 7.
 with Heb. i. 6. & ii. 6, 7. ^b 1 Kings xxii. 19, 20. Zech.
 i. 10, 11, &c. ^e Chap. iv. sect. 3. ^f Col. ii. 10. & i. 18.
^e 1 Tim. v. 21. ^f Heb. i. 7. ^g Heb. i. 1. ^h Deut.
 xxxiii. 2. ⁱ Zech. xiv. 4, 5. ^k Mark i. 13.

throne and church; ^l and to be sent forth in ministry for their sakes, who shall be heirs of salvation. ^m

6. Sometimes the angels appeared in the visible form of men, ⁿ and for a while so conversed with men, eating and drinking, and talking familiarly of the matters whereabout they were sent; as in the history of Abraham and Lot is to be seen. Sometimes they appeared in more glorious shapes, like winged creatures, ^o and so treated with men about their affairs vocally; but their celestial majesty then much daunted the sons of Adam. Sometimes they appeared, but spake not; ^p and again, sometimes they spake, when no mention is made of their appearing. ^q

7. The causes also, and effects of their appearing, were many and weighty.

For by them Abraham was told of the birth of Isaac, ^r and the destruction of Sodom; Manoah and his wife, of the birth of Samson; ^s Zacharias, of the birth of John Baptist; ^t Mary, of the conception, ^u and the shepherds of the birth ^x of our Lord Christ; the women of his resurrection; ^y and the apostles of his second coming at the last day. ^z

By them Zechariah was certified of the restoration of Jerusalem; ^a Daniel was informed of the state of the church from his time to Christ; ^b and John of the state thereof, from his days to the world's end. ^c By them Lot was delivered from the burning of Sodom; ^d Shadrach, Meshach, and Abednego, from the fiery furnace; ^e Daniel, from the lions mouths; ^f and Peter, out of Herod's prison. ^g

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^l Rev. v. 1. ^m Heb. i. 14. ⁿ Gen. xviii. 1, &c. & xix. 1, &c.
^o Heb. xiii. 2. ^p Isa. vi. 2, 6, 7 Dan. viii. 15, 17. & ix. 21, 22.
^q Gen. xviii. 12. ^r Acts viii. 26. ^s Gen. xviii. 10, 17, 20.
^t Judges xiii. ^u Luke i. 13. ^x Luke i. 30, 31. ^y Chap.
^z ii. 10. ^a Mark xvi. 1, 5, 6. ^b Acts i. 10, 11. ^c Zechar.
^d ii. 3, 4. ^e Dan. vii. 10, 16, &c. & viii. 13, 15, 17, &c.
^f & ix. 21, &c. & x. 5, 6, &c. ^g Rev. i. 1, &c. to Chap.
^h xxii. 6, 16. ⁱ Gen. xix. ^j Dan. iii. 28, ^k Chap. vi. 21.
^l Acts xii. 7, &c.

By them Abraham's servant was guided in his journey; ^h Philip was directed to go and preach to the Eunuch; ⁱ Paul to the Macedonians; ^k Jacob was encouraged in his going towards and returning from Mesopotamia; ^l Elijah was refreshed with food in his flight from Jezebel; ^m Joseph was counselled to flee with Christ from Herod's persecution; ⁿ and Paul was comforted against peril of shipwreck. ^o

Their ministry was used at the giving of the fiery law on Mount Sinai; ^p their melody was heard at the birth of the Lamb that reigneth on Mount Sion; ^q and they still sing loud his praises about God's throne; ^r and they shall be the harvest-men to reap the earth, and to sever the bad from amongst the just, at the end of this world.. ^s

8. They are God's powerful instruments, as for smiting the wicked with sore diseases; ^t so for the help and healing of our sicknesses, when it pleaseth God so to employ them; as appeareth by that famous miracle often wrought in the pool at Jerusalem, whose waters were, at certain times, troubled by an angel; after which stirring, who so first stepped in, was made whole of whatsoever disease he had. In memory of which heavenly grace, the place was called Bethesda, ^u that is, The house of bountifulness or mercy.

9. And although now they appear not visibly, nor afford us such outward help; yet are these heavenly messengers still secretly employed for the safeguard and benefit of the saints: For who so dwelleth in the secret of the most High, and abideth in the shadow of the Almighty, over him, as the Psalmist saith, ^x God giveth his angels charge to keep him in all his ways: yea,

^h Gen. xxiv. 7, 40. ⁱ Acts viii 26, 29. ^k Chap. xvi. 9, 10.
^l Gen. xxviii. 12. & xxxii. 1, 2, 11, 24. ^m 1 Kings xix. 5, 6, 7.
ⁿ Matt. ii. 13. ^o Acts xxvii. 23, 24. ^p Gal. iii. 19. Acts
vii. 53. ^q Luke ii 13, 14. ^r Rev. v. 11, 12. ^s Matt.
xiii. 39, 40. & xxiv. 31. ^t Psal. lxxviii. 49. Acts xii. 23.
^u John v. 2, 4, &c. ^x Psal. xci. 1, 11.

yea, even unto little children doth their care extend; ^y and as the embroidered cherubims^z environed the tabernacle, so do those heavenly soldiers compass and guard God's true tabernacle the church. And whereas we are in danger two ways, 1. by our own infirmity; and, 2. by our enemies might and subtilty: These *watchmen*^a and guardians of our salvation,^b do succour us in both: For as the mother carrieth in her arms the child which cannot well go; so these do bear us up in their hands, that we hurt not our foot against a stone: ^c And when we are besieged by our foes, these pitch round about us, and deliver us,^d being as a bulwark betwixt the fiends even all our enemies, and us; so that if God gave us to see with the eye, as we are taught to believe by faith, we might behold, with Elisha's servant, the mountains to be full of horses and chariots of fire round about us; ^e and would say with Jacob, "This is God's host."^f Neither do they only save us from peril; but as heavenly warriors that excel in strength, they fight against our enemies,^g pursuing and scattering them as chaff before the wind; ^h like as at Hezekiah's prayer, an angel came and killed one hundred and eighty five thousand of his foes.ⁱ And as they attend upon us in our life, so do they also at our death, being sent to fetch our flitting souls, and carry them into Abraham's bosom in the paradise of God.^k

10. These things, as those blessed spirits, the sons of God,^l do, at the commandment of their heavenly Father, readily and cheerfully, for his elect; ^m so also are they beholders of our ways and conversation, and

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affected,

^y Matt. xviii. 10. ^z Exod. xxvi. 1. ^a Dan iv. 14.
^b Heb. i. 14. ^c Psal. xci. 12. ^d Psal. xxxiv. 7. ^e 2 Kings
vi 17. ^f Gen xxxii. 1, 2. ^g Dan. x. 20. ^h Psal xxxv.
1, 5, 6. ⁱ Isa. xxxvii. 21, 22, 36. ^j Luke xvi. 22. ^k Job
ii 6. & xxxviii. 7. ^m Psal. ciii. 20. Matt. vi. 10.

affected, after their spiritual manner, with the things they see in us: For as they are, even the thousand thousands of them, ⁿ about God's throne, so are they about the four living creatures, and the twenty-four elders, together with them magnifying Christ the Lamb slain, and, prostrate on their faces, do worship God, and give glory unto him for evermore. ^o Into the celestial mysteries revealed by the gospel, they have a desire to look; ^p because God hath by his church made known his manifold wisdom unto them. ^q Loving also are they, glad and desirous of our good, as appeareth by their glorifying of the Lamb that was slain for us, not for them; and by the joy which they have when any one of us are converted from our sins, as Christ hath shewed. ^r Witnesses they are, with the Lord, of the charges laid upon us, for the observing of our duties; as by the apostle's words to Timothy we are taught. ^s Wherefore we ought to carry ourselves, godly, righteously, and soberly, in all our actions; seeing we are a spectacle to those heavenly spirits, ^t and are come to the great assembly of an innumerable company of them; ^u yea, the apostle seemeth to require of women modest and submissive attire, in respect of them. ^x

Notwithstanding all this, we must take heed both of superstition and curiosity about them; for we are forbidden of God the religion or worship of angels; ^y which when John, for the revelations shewed him, would have done, the angel refused, and said, *See thou do it not.* ^z If therefore we have need of succour, let us pray unto our Father, and he can send us legions of them; ^a and, if we would give thanks for their help, and offer a sacrifice, themselves have taught us

ⁿ Rev. v. 11, 1, 2. ^o Chap. vii. 11, 12. ^p 1 Pet. i. 12.
^q Eph. iii. 10. ^r Luke xv. 7, 10. ^s 1 Tim. v. 21. ^t Psal.
 civ. 4. ^u Heb. xii. 22. ^x 1 Cor. xi. 10. ^y Col. ii. 18.
^z Rev. xxiii. 8, 9. ^a Matt. xxvi. 53.

us to offer it to the Lord,^b whose servants they are, even fellow-servants with us,^c though much more excellent, able, and obedient. He it is that sendeth them forth, for our sakes, who are heirs of salvation; he also will change this our corruptible estate, cloath us with immortality, and make us equal to those holy angels,^d and give us a place among them;^e whose communion at that day we shall fully enjoy, together with them serving our God, and praising his Majesty in his own blessed presence for ever.

The angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7.

C H A P. XVI.

HOW THE SAINTS ON EARTH ARE CALLED
TO A HOLY COMMUNION AMONG THEM-
SELVES.

I. **G**OD who hath chosen and called us in Christ, from this world, and fellowship of all wicked ones therein, to be his, and to serve him; hath further required at our hands, that we who are called, should not live alone, or asunder by ourselves, but join together, and so entertain and nourish a loving and holy communion one with another, in the unity of the faith and Spirit, by the bond of peace: For man is made a sociable creature; and, when he was in his perfection, God saw and said, it was not good for him to be alone, and therefore made him a help meet for him:^a but after, when we were corrupted, there was much more need of fellowship one with another,

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^b Judges xiii. 16.
^c Zech. iii. 7.

^c Rev. xxii. 9.
^a Gen. ii. 18,

^d Luke xx. 36.

other, for our mutual help and comfort. And many are the benefits which we reap hereby; even as, on the contrary, the evils, dangers, and discomforts, which arise for want hereof, are more than can be told.

2. When God had brought his people out of Egypt, to lead them into Canaan,—while they were travelling thither, even in the wilderness caused he a *tent* to be made for himself to dwell among them,^b and in midst of their tents; which, when it was perfected, he took possession of, filled and sanctified it with his glory;^c commanded also the people thither to bring their services and sacrifices;^d promised there to meet with them, to speak there unto them;^e whereupon that place was called the *tent* (or tabernacle) of *meeting* or *congregation*.^f And whereas this sanctuary was sitting and moveable, not only in the wilderness,^g but also in the land of Canaan;^h therefore God gave Israel a charge by Moses, that they should seek the place which he should choose out of all their tribes, to put his name there, and there to dwell;ⁱ that thither they should come, to sacrifice and rejoice before the Lord, themselves, their children, and their servants;^k there to keep their solemn feasts,^l and take heed they offered not in any other place. For he had told them, whosoever, Israelite or stranger, sojourning among them, that resorted not to this tabernacle with his oblations, but sacrificed elsewhere, either within or without the host, that man should be reputed as if he had shed blood, or offered unto devils, and was to be cut off from among his people.^m This tent, together with the temple, which, for like holy use succeeded the same,ⁿ was a figure of

^b Exod. xxv. 8. ^c Exod. xl. 34. ^d Lev. i. 3. & iv. 4, &c.
^e Exod. xxix. 42, 43. ^f Verse 42, 44. אהל למועד ^g Numb.
iv. 4. & x. 7, &c. ^h Josh. v. 10. & xviii. 1. ⁱ 1 Chron. xv. 1.
^j Deut. xii. 5, 6. ^k Verse 12, 13, 14. ^l Deut. xvi. 2,
11, 15, 16. ^m Lev. xvii. 3, 4, 7, 8, 9. ⁿ 2 Chron. ii. 4.

of the church or congregation of the Christians, amongst whom God hath placed his tabernacle, to dwell as their God with them, and they to be his people, ^o even his house and habitation; ^p and should therefore gather themselves together in his name, ^q to keep their spiritual feasts, ^r not withdrawing from nor leaving the mutual assembling or fellowship that they have among themselves; ^s for whoso repaireth not to the church, the true Jerusalem, of all the families of the earth, there to keep the feast of tabernacles, and worship the king the Lord of hosts, no rain, of God's grace or blessing, shall come upon them. ^t

3. This gathering together of the saints, is not a bare assembly, or concourse only of people, but a near uniting and knitting of themselves, in one holy communion and fellowship. For as the aforesaid *tent* was made of many curtains, but all of them so coupled one to another, with loops and taches, that they were but one tabernacle, ^u — and as the many costly hewed stones, wherewith Solomon built the temple, when they were laid together, made one house wherein God had his habitation, ^x so the servants of Christ, though they be many, yet are so built and coupled together by faith, that they grow unto an holy temple in the Lord, to be the habitation of God by the Spirit; ^y and are builded as a city that is compact together in itself. ^z Which near conjunction is further set forth, by similitude of a body, wherein there be many members, of several shape and use, yet by the wisdom of God so united and set together, that there appeareth a goodly frame and proportion of the man; and every limb so fastened to another, and all the parts so serviceable, needful, and comfortable to each other,

^o Rev. xxi. 3. Ezek. xxxvii. 27, 28. ^p Heb. iii. 6. ^q Matt. xviii. 20. ^r I Cor. v. 4, 8. Nahum i. 15. ^s Heb. x. 25. ^t Zech. xiv. 16, 17. ^u Exod. xxvi. 1, 6. ^x 1 Kings v. 17. & vi. 7, 12, 13. ^y Eph. ii. 21, 22. ^z Psal. cxxii. 3.

other, that they cannot without pain, loss, and deformity be pulled asunder: even so the saints of God are, as the Apostle saith, one body in Christ, and every one, one anothers members,^a being by one Spirit all baptised into one body,^b which is called Christ's church or congregation, because we are gathered and joined together unto him our Head,^c by whom all the body being coupled and knit together by every joint, for the furniture thereof, according to the effectual power, in the measure of every part, maketh increase of the body unto the edifying of itself in love.^d

4. The strength and virtue of this union of the saints, proceedeth from the unity of their faith and spirit: For faith is the door,^e by which we have entry and access both unto God,^f and into his church or assembly,^g which thereupon is called the *multitude of the faithful*,^h or believers; even the *household of faith*.ⁱ And as by it we enter into this society; so, being entered, we there build up ourselves in our most holy faith;^k by it we live,^l by it we stand,^m by it we all are the sons of God,ⁿ the seed of Abraham; and consequently heirs by promise of the blessed inheritance, and so do enter into his rest.^o Which faith, because it is *one*,^p as the Lord is one, and is by his holy Spirit communicated with all the saints, is therefore called the *common faith*,^q from which the *communion of faith*,^r that is, of all Christian duties, doth flow; and especially is seen in our conversing together, for the better performance of them. For, as Christ prayed, that they who should believe in him, might *all be one*^s as the Father and he were one, in and

^a Rom. xii. 5. ^b 1 Cor. xii. 13. ^c Eph. i. 22, 23.
^d Eph. iv. 15, 16. ^e Acts xiv. 27. ^f Rom. v. 2. ^g Acts
 ii. 44. ^h Acts iv. 32. ⁱ Gal vi. 10. ^k Jude
 verse 20. ^l Heb. x. 38. ^m Rom. xi. 20. ⁿ Gal.
 iii. 26, 7, 29. ^o Heb. iv. 3. ^p Eph. iv. 5. ^q Tit. i. 4.
^r Philem. verse 6. ^s John xvii. 20, 21, 22.

and with another, so the effect of that his prayer appeared in the union and communion of the first believers which were of *one heart* and of *one soul*,^s and continued daily with one accord their meetings and fellowships for duties both spiritual and human.^t Of which happy day the Lord did foretel by his prophets, saying, "I will give them one heart, and one way, "that they may fear me for ever, for the good of "them, and of their children after them."^u And I "will make them one people in the land upon the "mountains of Israel; and one king shall be king to "them all: and they shall be no more two nations, "neither shall they be divided into two kingdoms any "more at all."^x This fellowship ought all men to labour to come unto; and being come, there to abide; endeavouring to keep the unity of the Spirit in the bond of peace,^y and to continue in one spirit, and in one mind, striving together for the faith of the gospel.^z

5. The causes why God requireth this gathering and knitting together of ourselves, are these: First, for the better service of his Majesty, which he most esteemeth when it is done of us with joint consent and agreement, that we with *one mind*, and *one mouth*,^a praise God, even the Father of our Lord Jesus Christ; and, as the prophet saith, serve him with *one shoulder*.^b And for this cause, at the first constitution of the church of Israel, he commanded that at their solemn feasts, three times in the year, all the males should appear before the Lord Jehovah;^c besides their usual meetings on the Sabbaths; which feasts were called *holy assemblies* or *convocations*,^d and had special days for calling and assembling the people,^e wherein God's word

^s Acts iv. 31. & ii. ^t Acts ii. 42, 44, 45, 46. ^u Jer. xxxii. 39. ^x Ezek. xxxvii. 22. ^y Eph. iv. 3. ^z Phil. i. 27. ^a Rom. xv. 6. ^b Zeph. iii. 9. ^c Exod. xxiii. 14, 17. ^d Lev. xxiii. 1, 4. ^e Numb. xxviii. 2, 18, 25, 26. & xxix. 1, 7, 12, 35.

word was read and expounded unto them; ^f his name magnified with songs and praises; ^g the people answering, Amen, bowing down and worshipping; ^h sacrifices were used for the whole congregation; ⁱ feasts were celebrated with relief of the poor; ^k and the people received a blessing, in the name of the Lord. ^l Which open and solemn service, as it was pleasing to the Lord, who there required the service, offerings, and all the holy things of all his people, so the neglect and omission hereof, was a forsaking of him, and a procuring of his wrath. ⁿ Wherefore, the godly magistrates were careful to establish and maintain that godly worship, appointing the priests and Levites for the burnt-offerings and peace-offerings, to minister and give thanks, and to praise in the gates of the tents of the Lord. ^o And the faithful used to frequent that place and those solemnities, that they might praise God in the midst of the congregation, among much people, there declare with the voice of thanksgiving, and set forth all his wondrous works; ^q and pay their vows unto him in the presence of all the people; ^r within the courts of his house, which he had chosen for his rest for ever, in which he loved to dwell, and delighted therein. ^s They used also to call the people unto the mountain, there to offer the sacrifices of righteousness; ^t to stir up, and exhort one another, to bless God in the assemblies, ^u and exalt him in the congregation of the people. ^x The like public worship the Lamb solemnizeth unto his Father, whilst he standeth upon Mount Sion, with his hundred and forty-four thousand: where the voice of the heavenly

^f Neh. viii. 1, 2, 8. ^g 2 Chron. vii. 6. & xxx. 21. ^h Neh. viii. 6. ⁱ 2 Chron. xxxv. 8, 12, 13. ^k Neh. viii. 10. ^l Deut. xvi. 14. ^m 2 Chron. xxx. 27. ⁿ Psal. li. 19. ^o Ezek. xx. 40. ^p 2 Chron. xxix. 6, 7, 8. ^q Chap. xxxi. 2. ^r Psal. xxii. 12. & cxxii. 4. & xxxv. 18. ^s Psal. xxvi. 7, 8. ^t Psal. cxvi. 18, 19. ^u Psal. cxxxii. 13, 14. ^x Deut. xxxiii. 19. ^y Psal. lxxviii. 16. ^z Psal. cvii. 31, 32.

heavenly congregation is heard, like the sound of many waters, and of a great thunder, and like harpers harping with their harps, and singing a new song before the throne. ^y And there Christ's praise is of God, in the great assembly, his vows he performeth before them that fear him; ^z he declareth God's justice and mercy, his truth and his salvation. ^a His praise, therefore, is heard in the congregation of saints, Israel joying in his Maker, and the sons of Sion rejoicing in their King, ^b saying, Hallelujah, salvation, and glory, and honour, and power unto the Lord our God: ^c Hallelujah, for the Lord God Almighty reigneth! ^d

6. Another cause of the joining together of the saints, is their edification in the knowledge and fear of God. For although they have his word privately to meditate therein day and night, which also he blesteth unto them, yet, in his church or assembly he more plentifully poureth out his blessings, as he promised by Moses, "In every part where I shall put the remembrance of my name, I will come unto thee, and blest thee." ^e And as his name was in his house and temple, ^f so there he appointed ministers to rehearse or make mention of the same; ^g to teach Jacob his judgements, and Israel his laws. ^h Which Law when he first gave unto them, he said unto Moses, "Gather me the people together, and I will cause them to hear my words:" ⁱ and when afterwards it was solemnly repeated, every Sabbath-year, by like commandment the people were gathered together, men, women, children, and strangers, to hear and learn the same. ^k Yea, every sabbath-day the people assembled in their synagogues, ^l throughout all

^y Rev. xiv. 1, 2, 3. ^z Psal. xxii. 25. ^a Psal. xl 9, 10.
^b Psal. cxlix. 1, 2. ^c Rev. xix. 1. ^d Verse 6. ^e Exod.
 xx. 24. ^f 2 Chron. xx. 9. ^g 1 Chron. xvi. 4. ^h Deut.
 xxxiii. 10. ⁱ Chap. iv. 10. ^k Chap. xxxi. 12. ^l Acts xv. 21.

all their cities, for the same purpose. And in these last days it was foretold how many people should provoke one another to go up unto the mountain and house of God, where he would teach them his ways, and they would walk in his paths; because the law was gone forth of Sion, and the word of the Lord from Jerusalem.^m Wherefore Christ often visited the temple and synagogues,ⁿ as did also his disciples,^o to shew how he regarded the assemblies of his people, in which he uttered so many gracious words, and wrought so many great miracles. And after he had gathered a new people to himself, they also usually met together for the food of God's word, and other holy things, in the churches or assemblies;^p where Christ had given gifts unto men, in the persons of his officers, for the gathering together of the saints, and edification of his body.^q Then the nations walked in the light of Jerusalem,^r and there the Lord gathered his sheep into their folds, where they might grow and increase;^s and set up shepherds over them, which should feed them;^t he fed them in good pasture, and they lay in a good fold; he brought them to their rest, restored that which was driven away, bound up that which was broken, and strengthened the weak, by the doctrines of his gospel.^u There God is very terrible in the assembly of the saints,^x while, by the fire of his Spirit, he causeth on earth, and in his heavenly temple, lightnings, and voices, and thunderings, and earthquake, and much hail.^y For the words that his wise men there speak, given by him the one pastor, are like *goats*,^z to excite and stir up our dull nature, that, being pricked in our hearts,

^m Isa. ii. 2, 3.ⁿ John xviii. 20. Luke iv. 15, 16.^o Acts iii. 1, & xiii. 5, 14, 44.^p Acts xx. 7. ^q 1 Cor. xi.^r 17, 18. &c. & xiv. 4, 5, 12, 19, 26.^s Eph. iv. 8, 11, 12.^t Isa. lx. 3.^u Jer. xxiii. 3, 4.^x 1 Pet. v. 1, 2.^y Ezek.

xxxiv. 14, 16.

^z Psal. lxxxix. 7.^z Rev. viii. 5. & xi. 19.^z Eccles. xii. 11.

hearts,^a we may be drawn to repentance; are like fire,^b to devour the adversaries; like a two-edged sword,^c to execute vengeance; like a hammer,^d to break the stone; like mighty weapons of war,^e to cast down bulwarks; and whereby the wise goeth up into the city of the mighty, and casteth down the strength of the confidence thereof.^f Again, there are uttered the words of life,^g which quicken the hearers,^h and bring them out of the graves of sin; the words of reconciliation,ⁱ which make peace between God and the conscience, and are as flaggons of wine, and comfortable apples, to refresh the sick soul; ^k even the words of salvation,^l and of eternal life.^m These Christ putteth in the mouths of his ministers; and, by the oil of his Spirit, causeth the seven lamps of the golden candlestick of his law, to give light continually in his tabernacle.ⁿ With these waters he moisteneth the garden of his church, and the several roots and branches of the same; whereupon such as are planted in the Lord's house, do flourish in his courts, and still bring forth fruit: ^o Their leaf fadeth not, neither doth their fruit fail, because their waters run out of the sanctuary. ^p

7. A third reason of the saint's gathering together, is, that they may the better resist the common adversaries. For there is war continually between the Serpent's seed and the Church; ^q and they take counsel together, ^r to beset the tents of the saints, and the beloved city. ^s Against that kingdom of darkness, God gathereth and setteth a contrary kingdom; a band of Christian soldiers, or heavenly warriors, ^t the host

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| ^a Acts ii. 37. | ^b Jer. v. 14. | ^c Psal. cxlix. 6, 7. | ^d Jer. |
| xxiii. 29. | ^e 2 Cor. x. 4, 6. | ^f Prov. xxi. 22. | ^g Acts |
| v. 20. | ^h Psal. cxix. 50. | John v. 25. | ⁱ 2 Cor. v. 19. |
| ^k Song ii. 5. | ^l Acts xiii. 20. | ^m John vi. 68. | ⁿ Exod. |
| xxv. 37. | Numb. viii. 2, 3. | Psal. cxix. 105. | ^o Psal. xcii. |
| ^p Ezek. xlvi. 1. | ^q Gen. iii. 15. | ^r Psal. | |
| ^s Rev. xx. 9. | ^t Rev. xix. 14, 19. | | |

of the Lord,^u who standing and fighting together, under the banner of his gospel, by the conduct of his Spirit, and of Christ their captain, are an help, strength, and comfort one to another. These come willingly,^x at the time of assembling Christ's army, in holy beauty; among them are guides and leaders,^y the overseers of the churches, who are as the chariots and horsemen of Israel;^z they are all furnished with the armour of God,^a having his word for a sword, his faith for a shield, his salvation for a helmet upon their heads. These weapons of their warfare are mighty through God; and here are more shields and targets than hung on David's tower:^b The trumpets of the Lord do sound an alarm against the enemies;^c and, in their conflicts, the people of God do help one another, as need requireth;^d whereby they are emboldened and comforted among themselves; are terrible to their foes, as an army with banners;^e and having fought together the good fight of faith, do get the victory over the Dragon and his angels, by the blood of the Lamb,^f through many afflictions, and so at last do triumph in glory.

8. A fourth cause and benefit of this society, is, the mutual aid, strengthening, and consolation one of another in all other Christian duties both publick and private. For, as the several members of a man's body are serviceable to the whole, and each to other; so are the saints among themselves, having every one their measure of faith, their diversity of gifts and graces from God,^g that what is wanting in one, may be supplied by another. And as the eye cannot say to the hand, nor the head to the feet, I have no need of you;^h so cannot the least member in the church

^u 1 Chron. ix. 19.

^a 2 Tim. ii. 3, 4.

^b vi. 11, 12, 13, &c.

^c Numb. x. 10.

^d f Rev. xii. 7, 11.

^x Psal. cx. 3.

^z 2 Kings ii. 12.

^b Song. iv. 4.

^d 2 Sam. x. 11. Josh. i. 14.

^g Rom. xii. 3.

^y Heb. xiii. 17.

^c & xiii. 14.

^e 2 Chron. xiii. 12.

^f Song. vi. 9.

^h 1 Cor. xii. 21.

iii. 1.
a He.
v. 1.
t Ph.
xxxv.
ii. 4.

of Christ be refused as unnecessary, but may be beneficial to the greatest: For, as iron sharpeneth iron; so a man sharpeneth the countenance of his friend. ⁱ And hence do arise the mutual exhorting, ^k and building up of one another in the faith, ^l labouring together unto the truth; ^m admonishing the unruly, comforting the feeble-minded, bearing with the weak; ⁿ considering one another, to provoke unto love and good works; ^o rebuking for sin and trespass; ^p confessing of faults one to another, and praying one for another; ^q bearing one another's burdens; ^r rejoicing with them that rejoice, and weeping with them that are in trouble; ^s communicating to the afflictions, ^t and distributing to the necessities one of another; ^u visiting them in sickness; ^x mourning and labouring together in prayer for them; with many other offices of like nature, for the refreshing of soul and body; all which are found and felt in this holy communion and body, wherein if one member suffer, all suffer with it; and if one be had in honour, all rejoice with it; ^y so near a conjunction doth God's Spirit work in the hearts of the faithful, which maketh them to look, not every one to his own things, but every man also on the things of others. ^z

9. For these, and the like reasons, hath the communion and society of the church been always praised, sought for, loved, and esteemed. For as God, though he love his people, and hath all his saints in his hand, yet loveth the gates of Sion more than all the habitations of Jacob; ^b so his people likewise have loved the habitation of his house, ^c and desired this one thing

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ⁱ Prov. xxvii. 17. ^k 1 Thess. v. 11. ^l Verse 11. Heb. iii. 13. ^m 3 John verse 8. ⁿ 1 Thess. v. 14. & iv. 18. ^o Heb. x. 24. ^p Luke xviii. 39. Lev. xix. 17. ^q James v. 16. ^r Gal. vi. 2. ^s Rom. xii. 15. Job xxx. 25. ^t Phil. iv. 14. ^u Rom. xii. 13. ^x Matt. xxv. 36, 40. Psal. xxxv. 13, 14. ^y 1 Cor. i. 11. ^z 1 Cor. xii. 26. ^a Phil. ii. 4. ^b Deut. xxxiii. 3. ^c Psal. lxxxvii. 2. ^d Psal. xxvi. 8.

thing of the Lord, that they might dwell in the same all days of their life, to behold the Lord's beauty, and to enquire in his temple; ^d esteeming a day in his courts better than a thousand any other where; ^e lamenting their lot when they were exiled therefrom; and pouring out their very heart, when they remembered how they had gone with the multitude into God's house, with voice of song, praise, and solemnity; ^f for which now their souls longed, and even fainted in them. ^g Yea, the very ways of Zion lamented when no man came to the solemn feasts; ^h and Israel mourned when the Lord had destroyed his congregation, caused the feasts and Sabbaths to be forgotten in Zion, and forsaken his altar; ⁱ their heart was heavy, and their eyes dim, because the mountain of Sion was desolate. ^k And so comfortable was the fellowship of God's children, unto the apostles themselves, though they were the pillars and foundations of the church, ^l and needed this help less than others, that they often longed to see the brethren, ^m for their comfort by their mutual faith; and earnestly intreated the help of their prayers, ⁿ even as they again prayed for them; ^o had great joy and consolation in their love, and holy walking in the truth; ^p yea, esteemed them the crown of their rejoicing, their glory, and their joy. ^q Even Christ himself, in the heaviness of his heart, sought comfort by the prayers of his disciples; ^r to teach us how to esteem the fellowship of the faithful.

10. Of all these, and many more blessings, are those deprived, that refuse or neglect to unite themselves with

^d Psal. xxvii. 4. ^e Psal. lxxxiv. 10. ^f Psal. xlii. 4.
^g Psal. lxxxiv. 2. ^h Lam. i. 4. ⁱ Lam. ii. 6, 7. ^k Lam.
v. 17, 18. ^l Gal. iii. 9. ^m Rev. xxi. 14. ⁿ Rom. i.
11, 12. ^o 1 Thess. ii. 17. ^p Rom. xv. 30. ^q Eph. vi. 19.
Heb. xiii. 18, 19. ^r 1 Thess. i. 2, 3 ^s Phil. i. 7. ^t John
verse 4. ^u 1 Thess. ii. 19, 20. ^v Matt. xxvi. 38, 40, 41.
Luke xxii. 46.

with Christ in his church; or, do withdraw and separate therefrom, to live alone, as in the desert; or to frequent the company of the wicked. They want the benefit and comfort of God's graces in his children; they want help, strengthening, and encouragement in time of trouble; and the labour of such foolish ones doth weary them, because they know not to go into the city;^s they are exposed to many perils, like wandering sheep upon the mountains, ready to be devoured of the wild beasts;^t and made a prey unto Satan. If they err, there is none to restore them into the right way; if they be wounded or broken, there is none to bind them up; if they be in misery and want, there is none to give them so much as hulks to eat:^u if they fall, wo unto them, for there is not a second to lift them up.^x What remaineth then, but seeing Wisdom hath built her house, furnished her table, and invited the poor and simple to her feast,^y that all repair thither, without excuse or delay, there to eat that which is good, and let their soul delight in fatness;^z remembering how it is written, "The Lord added to the church, daily, such as" should be saved.^a And, if any know not the place of their repast, or fold of Christ, let them beseech him whom their souls loveth, to shew them where he feedeth, and maketh his flock to lie down at noon:^b lest they turn aside to the flocks of his companions, or remain still in dispersion. For, behold how good and how pleasant it is for brethren to dwell together! for there the Lord hath commanded the blessing, life everlasting.^c

Send out thy light and thy truth, O God, let them lead me, let them bring me unto thy holy mountain, and to thy tabernacles. Psal. xliii. 3.

Q 3

CHAP.

^s Eccl. x. 15. ^t Ezek. xxxiv. 5. ^u Luke xv. 16. ^x Eccl. iv. 10.
^y Prov. ix. 1, 3, 4. ^z Luke xiv. 16, &c. ^a Isa. lv. 2.
^b Acts ii. 47. ^c Song i. 6. ^c Psal. cxxxiii. 1, 3.

C H A P. XVII.

HOW THE SAINTS GATHER INTO COMMUNION, AND GROW UP UNTO A BODY OR CHURCH.

1. **T**HE calling of the saints into communion, we have seen to consist of two branches. 1st. A separation from the wicked of the world; 2dly, a collection or gathering together of themselves in the faith and love of Christ. Which two things were also implied in the first calling of our father Abraham, when he was called, first, to get him out from his country, kindred, and father's house, ^a who were idolaters: ^b and, secondly, to come to the place which God would shew him, where he and his posterity might serve and obey the Lord. ^c It remaineth yet further to be spoken, *of the covenant and communion that the saints enter into, and keep among themselves.*

2. This congregation of saints, when it is at the greatest, is but a little flock and small remnant, compared with the multitudes of the world: but the beginnings hereof are marvellously weak, small and contemptible, like the grain of mustard-seed, which is the least of all seeds; ^d and as Israel, who were the fewest of all people. ^e For God taking them one of a city, and two of a tribe; ^f and these the foolish, weak, and vile of the world, ^g the poor, the maimed, the halt, and the blind, ^h whose dwelling is by the high

^a Gen. xii. 1.
Deut. iv. 4, 5.
iii. 14.

^b Josh. xxiv. 1.
^d Matt. xiii. 32.
^g 1 Cor. i. 26, 27, 28.

^c Psal. cv. 44, 45.
^e Deut. vii. 7.
^f Jer.
^h Luke xiv. 21.

high-ways and hedges; ⁱ he brings them neither by might, nor by power, but by his own Spirit, ^k into his house and kingdom; where, though there be but two or three gathered together in his name, he is in the midst of them. ^l These being once born of God, begotten by the immortal seed of his word, unto the faith of the gospel, know also that there is a Jerusalem from above, which is the mother of us all: ^m That of Sion it shall be said, Man and man, *i. e.* many men, are born in her; ⁿ and the Lord will count when he writeth the people, He was born there; ^o therefore they seek to enter into this estate and happy communion: They ask the way to Sion with their faces thitherward, saying, "Come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." ^p

3. This covenant which they make together, standeth upon two pillars; 1. To keep their faith in God by Jesus Christ: and, 2. To observe his laws in love. In both these are they to build up and to help forward one another, saying, "All people will walk every one in the name of his God, and we will walk in the name of Jehovah our God for ever and ever." ^q Hereupon follow their assembling or gathering together ^r for the instruction one of another; their mutual exhortations to continue in the faith, grounded and stablished, ^s and to stand fast therein; ^t their prayers with and for one another, that Christ may dwell in their hearts by faith; ^u their rebuking such as teach unwholesome doctrine, that so they may be sound in the faith, ^x of which if any make shipwreck, they are to be thrust out of the communion of the saints, and delivered unto Satan. ^y And for their

ⁱ Luke xiv. 23. ^k Zech. iv. 6. ^l Matt. xviii. 20. ^m Gal. iv. 26. ⁿ Psal. lxxxvii. 5. ^o Verses 6. ^p Jer. l. 5.
^q Mic. iv. 5. ^r Hebr. x. 25. ^s Acts xiv. 22. ^t Col. i. 23.
^u 1 Cor. xvi. 13. ^x Eph. iii. 14, 17. ^y Tit. i. 13.
^z 1 Tim. i. 19, 20. Tit. iii. 10.

their conversation, they set up the Lord in that day to be their God, and to walk in his ways, and to keep his ordinances, and his commandments, and his laws, and to hearken unto his voice; ^a and they promise to walk in the paths of God, as he shall teach them; ^a from whence doth arise their mutual love to, and care of each o'ther, publickly and privately; provoking unto love and good works; ^b walking worthy of their calling whereunto they are called: ^c their admonitions and reproofs one of another when they sin; ^d seeking to restore them with the spirit of meekness; ^e but withdrawing from the disobedient, ^f and putting away such as are wicked from among them. ^g

4. Unto this covenant are all that make profession of faith and obedience to be admitted, without respect of persons; for in Christ Jesus there is no difference of Jew or Gentile, of rich or poor, of bond or free, of male or female; ^h for all are one, and alike redeemed by his blood, whereby he hath confirmed the covenant for the many; ⁱ and he hath poured out his Spirit upon all flesh, upon sons and daughters, upon old and young, upon servants and maids. ^k And together with themselves, their infants also are received, by virtue of God's promise unto Abraham, ^l which promise by Christ is confirmed unto us, with all the benefits and privileges of the same. ^m Which infants, though they want discretion to perceive the favour of God for the present; yet want they not sanctification, but are holy, if but one parent believe in Christ; ⁿ and this through the mighty work of God's Spirit, who sanctifieth his from the womb: ^o and by this grace doth comfort the parents,

^a Dent. xxvii. 17.

^a Isa. ii. 3.

^b Heb. x. 24.

^c Eph.

iv. 1.

^d 1 Theff. v. 14.

Lev. xix. 17.

^e 1 Tim. v. 20.

^e Gal.

vi. 1.

^f 1 Theff. iii. 5.

^g 1 Cor. v. 13.

^b Gal.

iii. 28.

ⁱ Matt. xvi. 28.

Dan. ix. 27.

^k Joel ii. 28. 29.

^l Gen. xvii. 7.

^m Luke i. 54, 55, 72, 73, 74.

ⁿ Act ii. 39.

^o 2 Cor. i. 20.

ⁿ 1 Cor. vii. 14.

^o Jer. i. 5.

rents, in that he is both their God, and the God of their feed; and afterwards, the children also have their faith confirmed, by knowing that they were cast upon him from the womb, and he was their God from their mother's belly. ^p

5. And, as the number of believers groweth, so ought they to gather together. And we accept into our fellowship, all that gladly receive the word; ^q even such as be weak in faith we must receive, ^r bearing their infirmities, after Christ's example, ^s who would not break the bruised reed, nor quench the smoking flax, ^t but nourish it rather by the oil and breath of his Spirit, that it might burn bright. And, if notorious infamous sinners repent and believe the gospel, they may not be repelled; for Christ came to call, and save such; ^u neither are they to be refused as impure, whom he hath washed and cleansed by his blood, ^x and received to the glory of his Father. Which grace of his, David did fore-shadow, unto whom there gathered all men that were in debt, and all those that were vexed in mind, and he was their captain. ^y Also, when God converteth the child, and not the father; the servant, and not the master; the wife, and not the husband; the subject, and not the magistrate; such as he calleth must come to his church, and we also must admit them, knowing that Christ hath said, he came to set variance betwixt parents and children, so that a man's enemies should be they of his own household. ^z Yet is not their entrance into the faith and church of God, any discharge of them from their duty and obedience toward their former governors; but let every man, as saith the apostle, abide in the same vocation wherein he is called. ^a The believing wife may not forsake her unbelieving husband;

^p Psal. xxii. 10. ^q Acts ii. 41. ^r Rom. xiv. 1. ^s Chap. xv. 1. 3. ^t Matt. xlii. 20. ^u Luke v. 32. & xv. 1, &c. ^x 1 Tim. i. 15. ^y 1 Cor. vi. 10, 11. ^z 1 Sam. xxii. 2. ^a Matt. x. 34, 35. ^b 1 Cor. vii. 20, 21.

husband;^b nor the servant his master;^c and every soul must be subject to the higher powers,^d even to every human ordinance for the Lord's sake.^e As Christ's kingdom is not of this world,^f so neither doth it destroy or abolish the government and policies of the same, but maintain them rather, while it teacheth all men to do their duty, and subject themselves, even for conscience sake.^g

6. Again, as no earthly power can compel a man unto this estate of grace; (for no man cometh unto Christ, except the Father draw him;^h faith is the gift of God,ⁱ not of men, and he addeth to his church such as he will save:^k) so neither can any creature hinder this good work; but, when Christ draweth us, we will run after him;^l and when he effectually calleth us, we will leave father and friends, and all to follow him.^m And as our gathering together is in his name,ⁿ so must we defend it by his authority, answering as did the apostles to them that blame us, "We ought rather to obey God than men,"^o

7. But forasmuch as the saints are dispersed over all the face of the earth, in several cities and countries, God requireth not that they should all go to one place, for that could not stand with civil policy, neither were possible for them to perform. Therefore, albeit while the seat of his church was in Jewry, he commanded all the men to appear before him thrice every year,^p yet when all nations were admitted into his covenant, adopted to be Abraham's seed, and the Israel of God, he gathered them together by his apostles, in several cities where they dwelt, and so established many congregations in one country, as the seven churches in the lesser Asia, q. the churches of

^b 1 Cor. vii. 13. ^c 1 Tim. vi. 1, 2. ^d Rom. xiii. 1.
^e 1 Pet. ii. 13. ^f John xviii. 36. ^g Rom. xiii. 5. Eccl.
x. 20. ^h John vi. 44. ⁱ Eph. ii. 2. ^k Acts ii. 47.
^l Song i. 3. ^m Matt. iv. 10, 22. ⁿ Matt. xviii. 20. ^o Acts
v. 29. ^p Deut. xvi. 16. ^q Rev. i. 4, 20.

of Galatia,^r of Syria and Cilicia,^s and sundry other mentioned in scripture do witness; even in Judea were more churches than one, planted, as the apostle Paul noteth.^t

8. And God who calleth the people unto his faith, furnished them also with divers gifts of his Spirit, wisdom, and knowledge, and prophecy, and tongues, and many other graces wherewith he adorned the spouse and bride of his beloved Son;^u that by them they might serve him, and help, comfort, and edify one another in their most holy faith. He appointed also that some, who for their gifts and conversation were found fit, should have the care and oversight of that congregation where they were set, to watch for their souls, and feed and rule them with the word of God.^x These for their gravity are called *elders*;^y for the charge committed to them, *bishops*, or *overseers*;^z for the message whereon they are sent, the *angels* of the churches;^a and for the effect of their administration, they are named *saviours*,^b by the doctrine of the gospel saving them that hear them.^c Yet are not these lords over God's heritage, but the administrators of his graces and blessings among them, and ensamples to the flock;^d not having dominion over their faith, but helpers of their joy.^e

9. By the seed of the word in the mouths of these ministers^f and other members^g of the church, are children begotten and multiplied daily, so that Jerusalem enlargeth the place of her tents, and spreadeth out the curtains of her habitation.ⁱ For she increaseth on the right hand and on the left, until this host of our David become great, like the host of God;^k and

^r 1 Cor. xvi. 1. ^s Acts xv. 41. ^t Gal. i. 21. ^u 1 Cor. xii. 8, 9, 10, &c. ^x Heb. xiii. 17. ^y 1 Tim. v. 17. ^z Phil. i. 1. ^a Acts xx. 28. ^b Rev. i. 20. ^c Obad. verse 21. ^d 1 Tim. iv. 16. ^e 1 Pet. v. 3. ^f 2 Cor. i. 24. ^g 1 Pet. i. 23. ^h Eph. iv. 11, 12. ⁱ 1 Cor. xiv. 3, 5, 24, 31. ^j Isa. liv. 2, 3. ^k 1 Chron. xii. 22.

and his seed as the army of heaven which cannot be numbred.¹ By the same word, as by milk and wine, are the people nourished up unto life eternal;^m and their covenant with God and one with another, are the two staves, Beauty and Bands,ⁿ which Christ the good Shepherd hath taken to feed and rule his flock. His covenant with them, is beauty or pleasure;^o for by it he giveth them knowledge,^p which is pleasant to their soul,^q as is also himself,^r and his ways.^s By this covenant he confirmeth his Spirit upon them, and his words in the mouth of them and their seed,^t which words are pleasant, and as the honey-comb, sweetness to the soul, and health to the bones;^u which causeth them to desire that they may dwell in his house all their days, to behold his beauty;^x and always they say, "Let the beauty of the Lord our God be upon us."^y His other staff, Bands, conserveth the brotherhood of his people,^z whereby they are linked together in love, labouring to be all of one mind,^a one suffering with another, loving as brethren, living and growing together as one tree or staff in his hand.^b This brotherhood,^c the saints, are all exhorted to love, endeavouring to keep the unity of the Spirit in the bond of peace,^d being clothed with the bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing and forgiving one another, even as Christ forgave them;^e and above all these things, having love, which is the bond of perfection.^f

10. Sometimes God bringeth unto his faith and church, the governors and great men of the earth; whose

1 Jer. xxxiii. 22. m 1 Pet. ii. 2. Isa. lv. 1. n Zech.
 xi. 7. o Verse 10. p Psal. xxv. 14. q Prov. ii. 10.
 & xxii. 17, 18. r Song i. 16. s Prov. iii. 17. t Isa.
 lix. 21. u Prov. xvi. 24. Psal. xix. 7, 10. x Psal. xxvii. 4.
 y Psal. xc. 17. z Zech. xi. 14. a 1 Pet. iii. 8. b Ezek.
 xxxvii. 17, 19. c 1 Pet. ii. 17. d Eph. iv. 3. e Col.
 iii. 12, 13. f Verse 14.

whose authority and sceptres are a great help to the conservation of true religion, and outward peace of his people, by their defence of the just, and punishment of evil doers. These, notwithstanding their high places, yet are to have no haughty hearts, nor lofty eyes, but behave themselves, and compose their souls, like weaned children^g; learning daily, from the ministry and book of God, to fear the Lord, and to keep all the words of his law^h; that their hearts be not lifted up above their brethrenⁱ. They are, with them, to begin and end the public worship of God^k; they may not take of the peoples inheritance, nor thrust them out of their possession^l; they are to contain themselves, as well as their subjects, in the obedience of Christ; to be foster-fathers and nurses of the church^m, unto which they have brought their glory and their honourⁿ; expecting a better and an eternal glory with all saints in the kingdom of God: For there is a covenant between them and their subjects, that they will be the Lord's people^o; yea, themselves are the first to make it, and to order all things in their kingdoms according to God's word^p. As that good king Josiah, in the assembly of all his people, both great and small, first covenanted himself, to walk after the Lord, and to keep his commandments and his testimonies, and his statutes, with all his heart, and with all his soul, that he would accomplish the words of the covenant written in God's book; and then caused all that were found in Jerusalem and Benjamin to stand to the same^q.

11. But because, in times of worldly peace, many will press to enter into the church, for company, fa-

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vour,

^g Psa^l. cxxxi. 1, 2. ^h Deut. xvii. 18, 19. ⁱ Deut. xvii. 20.
^k Ezek. xlvi. 10. ^l Verse 18. ^m Isa. xlix. 23. ⁿ Rev.
xxi. 24. ^o 2 Chron. xxiii. 16. ^p 2 Chron. xxix. 30; & so
forward in the chapter. ^q 2 Chron. xxxiv. 29, 32.

your, or fashion's sake, which otherways would never regard the same, being profane, idolatrous, or irreligious, the children of this world; therefore care must be had that no such unclean wicked persons be admitted; for though the gates be open, that the righteous nation which keepeth the faith, may enter in^r; yet, seeing it is said, that the way shall be called holy, and the polluted shall not pass by it^r; that Jerusalem shall be holy, and no strangers shall go through her^t, nor a Canaanite be any more in the house of the Lord of hosts^u: there must be seen in them, the seed and foundation of religion, before they be received; namely, repentance from dead works, and faith towards God^x. For this was the voice of the crier that proclaimed the kingdom of heaven^y; which, they that obeyed, were baptized unto remission of sins^z; the residue were rejected as a viperous generation^a. The same thing also Christ made the beginning and ground-work of his kingdom, saying, "Repent, and believe the gospel^b." Until therefore, such willingly receive and confess the truth^c, renouncing their former evil ways; promising submission, meekness, and obedience in the faith of the gospel; until the wolf have learned to dwell in peace with the lamb, the leopard to ly with the kid, the bear to feed with the cow, and the lion to eat straw like the bullock^d: we may not admit them into communion with us; for what part hath the believer with the unbeliever^e? but refuse their proffered and pretended service, as the fathers of Israel answered the like intruders, "It is not for you, and for us, (jointly) to build an house unto our God; but we ourselves will build it unto the Lord God of Israel^f." And as there were porters^g in the four wings

^r Isa. xvi. 2. ^f Chap. xxxv. 8. ^t Joel iii. 17. ^u Zech. xiv. 21. ^x Heb. vi. 1. ^y Matt. iii. 2, 3. ^z Verse 6. ^a Verse 7. ^b Mark i. 15. ^c Acts ii. 41. Rom. x. 9. ^d Isa. xi. 6, 7, 8. ^e 2 Cor. vi. 15. ^f Ezra iv. 2, 3. ^g 1 Chron. ix. 24.

wings or quarters of God's antient house, even porters set, that none that were unclean in any thing, should enter in^h; and diligent watch and ward was kept at the gates of Jerusalem, for fear of enemies i; so, in this new and Christian Jerusalem, though the gates thereof be never shut^k, yet is there such watch to be kept, that no unclean thing may enter into it, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life^l.

12. The saints being thus gathered as a people that shall dwell by themselves, and not reckoned among the nations^m, because they are chosen out of the worldⁿ, and separated from the same^o, and being builded as as a city compact together in itself^p, and growing up in Christ the chief Corner-stone, unto an holy temple in the Lord, are made the habitation of God by the Spirit^q, and do dwell alone in safety in a land of wheat and wine, also their heavens do drop down dew^r. For the graces of God, by his word and Spirit, are as a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, whose streams make glad this city of God, and moisten the trees planted in this garden^s. Yea, God himself dwelleth here, and is in the midst of it, therefore it shall not be moved^t. As the good husbandman, he purgeth every fruitful branch in this vine, that it may bring forth more fruit^u; for this his vineyard is before himself, not let out to others; he keepeth it and watereth it every moment, lest any assail it; he keepeth it night and day from the injury of enemies^x, making the bars of the gates strong, and

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b 2 Chron. xxiii. 19. i Neh. vii. 3. k Rev. xxi. 15.
l Verse 17. m Numb. xxiii. 9. n John xv. 19. o Lev.
xx. 24. p Psal. cxii. 3. q Eph. ii. 21, 22. r Deut.
xxiii. 18. s Psal. xlv. 4. Rev. xxii. 1. t Rev. xxi. 3.
Psal. xlv. 5. u John xv. 2. x Song viii. 12. Isa. xxvii. 3.

in itself he setteth peace ^y; and this not in one, but in all the churches of the saints ^z, amidst whom he walketh, visiting and knowing their works and all their ways ^a. Which churches, though they be many in number, yet are they one in unity. To them all he hath given one faith ^b and canon, to be kept for ever unto the word's end; and to every one of them a like power and grace. And as he guided his ancient people Israel, the twelve tribes, by day in the pillar of a cloud, and by night in a pillar of fire, to give them light, that they might go both by day and night ^c, so hath he created, according to his promise, upon every place of Mount Sion, the church under the gospel; and upon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night ^d, that all Christian churches have from him their direction and protection; whilst in the ministry of his word and Spirit, he speaks unto them as in the cloudy pillar ^e; and is their shelter against the tempest, their shadow against the heat ^f. For which grace praise ye the Lord in the assemblies, even the Lord, ye that are of the fountain of Israel ^g!

13. Thus, every church is like Mount Sion, fair in situation, the joy of the whole earth, the city of the great king, in the palaces whereof God is known for a refuge ^h, which he will establish for ever ⁱ, and where his people wait for his mercy in the midst of his temple ^k. And as the house of Jacob walketh in the light of the Lord ^l, which shineth in the face of Christ ^m, in which light they believe, that they may be the children of the light ⁿ, so also they, even all nations and people which are saved, walk in the light of

^y Psal. cxlvii. 13, 14.

^z 1, 2, &c.

xvi. 1. Matt. xxviii. 19, 20.

iv. 5, 6.

lxviii. 26.

1 Isa. ii. 3.

^b Eph. iv. 5.

^c Psal. xcix. 7.

^d Psal. xlviii. 2, 3.

^e John viii. 12.

^z 1 Cor. xiv. 33.

Judges i. 3

^c Exod. xiii. 21.

^f Isa. xlv. 4.

ⁱ Verse 8.

ⁿ Chap. xii. 36.

^a Rev. ii.

1 Cor.

^d Isa.

^g Psal.

^k Verse 9.

of the church, which it hath from the Lord o, who is her light everlasting p, her sun and shield, in whose light she seeth light q. This is the city of truth r, the mount of holiness s, the secret and congregation of the righteous t, which looketh forth as the morning, fair as the moon, pure as the sun, terrible as an army with banners u. It is the house of the living God, the gate of heaven x, the pillar and ground of truth y; all the limits thereof round about, are most holy z; the Lord hath stablished it, and the poor of his people will shroud themselves in it a; the glory and honour of the nations shall be brought unto it b, and upon all the glory shall be a defence c; it shall be a quiet habitation, a tabernacle that cannot be removed d, a kingdom that cannot be shaken e; and the nation or kingdom that will not serve it, shall perish f: But the people that dwell therein, shall have their iniquity forgiven g; and from the day that this city is builded, the name thereof is, THE LORD IS THERE h.

The Lord bless thee, O habitation of righteousness, O holy mountain! Jer. xxxi. 23.

R 3

CHAP.

o Isa. lx. 3.	Rev. xxi. 24.	p Isa. lx. 19, 20.	q Psal.
lxxxiv. 11.	r Psal. xxxvi. 9.	s Zech. viii. 3.	t Psal.
cxii. 1.	u Song vi. 9.	x Gen. xxviii. 17.	y 1 Tim. iii. 15.
z Ezek. xliii. 12.	a Isa. xiv. 32.	b Rev. xxi. 26.	c Isa.
iv. 5.	d Chap. xxxiii. 20.	e Heb. xii. 21.	f Isa.
lx. 22.	g Chap. xxxiii. 14.	h Ezek. xlvi. 35.	

C H A P. XVIII.

OF THE COMMUNION THAT THE SAINTS IN
ALL CHURCHES HAVE IN THINGS SPIRI-
TUAL.

1. **N**OW, as the faithful are thus compacted, like living and precious stones, in one holy temple, and members of one body; so have they fellowship together in all Christian offices spiritual and human; and do each with other willingly communicate the manifold graces of God. Their spiritual communion consists in three things: First, In all duties from themselves towards God; such as praises, thanksgivings, prayers, supplications, &c. which they pour out with and for one another. Secondly, In all graces given them of God, as are the words of his covenant, the comforts and seals of the same, opened and applied for the help and assurance of their salvation. Thirdly, In all duties among themselves, one towards another, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and such like: All which, for the honour of God, and their mutual good, they do carefully together keep and execute.

2. Their communion in the worship of God, is when they all come together, time and place appointed, to serve, confess, and praise the Lord, and call upon his name^a: For which, as Israel of old had their assemblies, where the ministers of God publickly and solemnly uttered his praises^b, discoursing of all his wonderful

^a Psal. cii. 21, 22.^b Chron. xvi. 7, 8, &c.

wonderful works, and giving unto him the glory due unto his name ^c; they made also their requests unto God for their wants; unto all which the people said Amen, and praised the Lord ^d: so also, in the apostle's days, God's people had still their places of prayer ^e, for which holy exercise the Christians assembled ^f, and in which they continued with one accord ^g, both men and women; where the ministers of Christ gave themselves unto this business ^h, that, minding the public state of the church, they might for, and with the same, make requests and give thanks, in the ears and understanding of the people, who thereunto answered Amen ⁱ. These now are not the prayers or praises of him alone that speaketh, but of the whole assembly, which attend with their ears, assent with their hearts, and seal with their lips, that part of public administration; confirming it also by signs and gestures, befitting such an action ^k. In these, (whether ordinary, or extraordinary with fasting and humiliation of soul, upon special occasions ^l;) there is a communion and harmony among the saints ^m, that with one mind, and one mouth they do praise God ⁿ, and their prayer cometh up unto heaven, to his holy habitation ^o. And as the public assemblies of the whole church; so the more private meetings for families, or of other friends, for special causes, is both comfortable to themselves, and acceptable unto the Lord; for he hath promised, that where there is a symphony or agreement but of two of his together on earth, to desire any thing, it shall be given them ^p; To much he respecteth the fellowship and unanimity of

^c 1 Chron. xvi. 35. ^d Verse 36. ^e Acts xvi. 13, 16.
^f Chap. xii. 12. ^g Chap. i. 14. ^h Chap. vi. 4. ⁱ 1 Cor.
xiv. 13, 16. ^k Neh. viii. 6. Acts xx. 36. & xxi. 5. Rev.
iv. 9, 10, 11. ^l 1 Sam. vii. 5, 6. Ezra viii. 21. Joel i. 14.
Acts xiii. 2, 3. ^m Acts ii. 42. Rev. v. 8, 9. Psal. xcvi.
3, 6. ⁿ Rom. xv. 6. ^o 2 Chron. xxx. 25, 27. ^p Matt.
xviii. 19.

of his people, and their gathering together in his name ^q.

3. But when, through distance of place, or other just occasion, they cannot, or do not come together; as also, in their private prayers, which they pour out before the Lord, either some few together, or each one apart, the faithful have yet spiritual communion and benefit, by praying one for another, while they remember ^r, and make mention of their brethren unto God ^s, rejoicing and giving thanks for his blessings upon them ^t, desiring things that may benefit and comfort them ^u; praying for deliverance from bonds, or other afflictions ^x, for strength and stability in the truth ^y, for remission of sins ^z, or for other graces, as the necessities of the saints do require; for all whom we are exhorted to pray, with all manner of prayer and supplication, in the Spirit ^a; and for special persons, to make more earnest suit ^b, to strive or wrestle together with them ^c, by prayers to God for them ^d. This fellowship is comfortable to all that know the use of prayer, and how much it prevaieth with God, if it be fervent ^e. Wherefore the apostles did not only perform this duty for others in their absence, but they earnestly desired it for themselves at the hands of all, and trusted for help by it. Also, the saints that were before them, knew well, and nourished this communion, whilst they requested their brethren to pray unto God for them, especially the prophets ^f, whose petitions were exceedingly beneficial, not only to the church and members thereof ^g, whom they sometimes saved from death by this means; but also
for

^q Matt. xviii. 20. ^r 2 Tim. i. 3. ^s 1 Thess. i. 2. ^t Phil. i. 3, 4. ^u Rom. i. 9, 10. ^x Phil. verse 22. ^y Col. iv. 12. ^z 1 John v. 16. ^a Eph. vi. 18, 19. ^b Acts xii. 5. ^c Rom. xv. 30. ^d Heb. xiii. 18, 19. ^e 2 Cor. i. 10, 11. ^f Phil. verse 22. ^g Dan. ii. 17, 18. ^h 1 Sam. vii. 8. & xii. 19. ⁱ Exod. xxxii. 11, 14. ^j Deut. ix. 20. ^k Amos vii. 2, 5, 6.

for strangers^h; so effectual with the Lord is the prayer of the saints, and the odour thereof as sweet incense before himⁱ: and a token it was of his heavy indignation, when he forbade his prophets to pray for the people^k.

4. Concerning the word of God, and our fellowship in the same, we have before seen^l, how God bestowed it especially upon his own people, as a testimony of his grace towards them, though also in a general favour he communicateth it with the whole world^m. Now, the saints, whose peculiar right and inheritance it isⁿ, must be careful to use it as a common blessing, every one in himself, and all of them with and for one another, both privately and publicly: Privately to read and speak of the same unto their families and neighbours, continually rehearsing or *whetting*^o the words of God upon and unto their children, talking of them when they are in the house, and as they walk by the way; when they lie down, and when they rise up; that so men may learn and know the scriptures from their childhood, and by them be made wise unto salvation, through the faith which is in Christ Jesus^p. And that all Christians may, by this means, be able to exhort and edify one another^q, in the knowledge and faith of God; may have their speech gracious always, seasoned with salt^r; may discern truth from error, whilst by searching the scripture, as did the men of Berea, they see whether the things taught them be so^s. And this was foretold to be a special part of God's covenant with his people, that his word which he hath put in their mouth, shall not depart out of their mouth, nor out of the mouth of their seed, nor out of the mouth of

^h Gen. xx. 27. ⁱ Psal. cxli. 2. ^{Rev.} v. 8. ^k Jer. vii. 26.
^l xiv. 11. ^m Chap. vii. ⁿ Mark xvi. 15. ^o Deut.
xxxiii. 4. ^p Chap. vi. 7. ^q 1 Tim. iii. 15.
^r 1 Thess. v. 11. ^s Col. iv. 6. ^t Acts xvii. 11.

of their seed's seed, from henceforth even for ever t.

5. But in the assemblies of the fain'ts the light of this grace shineth more clearly; for in them have the scriptures been read and preached of old every sabbath-day u; there all men have not only liberty, but are exhorted to desire that they may prophesy x; i. e. speak unto the church, to edification, to exhortation, and to comfort y; which is therefore to be coveted rather than other spiritual gifts z, because it tendeth both to the building up of the brethren, and converting of the unbelievers, and the glory of God thereby a. All therefore that have received this gift, may in seemliness and order use and manifest it b, for the profit of the whole and every member; being careful that it be done according to the proportion of faith c, and when any speak, that it be as the words of God d. And although a woman, in regard of her sex, may not speak or teach in the church e; yet with other women, and in her private family, she openeth her mouth in wisdom, and the doctrine of grace is in her tongue f. So Miriam the prophetess, was guide to the women of Israel, in their songs of thanksgiving g; so Priscilla at home, helped to expound the way of God more perfectly to the learned Apollos h; and was, together with other women i, acknowledged of the apostle Paul, to be one of his fellow-helpers in Christ Jesus k. And the Lord, both in those days, and before, had furnished sundry holy women with the gift of prophesy l, as he promised also by his servant Joel m: to teach that his graces are given unto all, as he seeth good to bestow them n; though there is a difference

t Isa. lix. 21. u Acts xv. 21. x 1 Cor. xiv. 1, 39.
y Verse 3, 4. z Verse i. 5. a 1 Cor. xiv. 23—25.
b Verse 40. c Rom. xii. 6. d 1 Pet. iv. 10, 11. e 1 Cor.
xiv. 34, 35. f Prov. xxii. 26. g Exod. xv. 20. h Acts
xviii. 25, 26. i Phil. iv. 3. k Rom. xvi. 3. l Luke
ii. 36. Acts xxi. 9. Exod. xv. 20. Judges iv. 4. 2 Kings xxii. 14.
m Joel ii. 28, 29. n Eph. i. 11.

ence between the extraordinary gift of prophecy, given but unto few, and the ordinary prophecy or exposition of scripture, which is common to many.

6. Above all others, the officers given of Christ, for the work of the ministry, the overseers of the churches, are to study and labour in word and doctrine ^o, to feed the flocks that depend upon them ^p; to shew them the good and right way ^q; to build up the body of Christ ^r; to divide the word aright ^s; to speak it faithfully ^t; to keep nothing back ^u, either through negligence, fear, or flattery; but to shew them the whole counsel of God, and teach them all the statutes which the Lord hath commanded ^x, not keeping back a word ^y. These watch for their people's souls, as they that must give an account ^z; and necessity is laid upon them, yea wo shall be unto them, if they preach not the gospel ^a. These must have care both of strong and weak, of sheep and lambs ^b; to feed with strong meat, or with milk, as their flock hath need ^b, and are capable ^c. Upon these the charge lieth, to dress the lamps of God's law, from evening to morning, that they may always burn in the tabernacle of the congregation ^d; to give to the household their portion of meat in season ^e; and to communicate this heavenly manna with all the Israel of God, that there may be an equality, as it is written, "He that gathered much, had nothing over; and he that gathered little, had no lack ^f."

7. And together with the words of God's eternal covenant, these also dispense the seals of the same ^g; by which the communion of the saints is more illustrated

^o 1 Tim. v. 17. ^p 1 Pet. v. 13, 2. ^q 1 Sam. xii. 23.
^r Eph. iv. 11, 12. ^s 2 Tim. ii. 15. ^t Jer. xxiii. 28.
^u Acts xx. 27. ^x Lev. x. 11. ^y Jer. xxvi. 2. ^z Heb.
xiii. 17. ^a Ezek. xxxiv. 2. ^b 1 Cor. ix. 16. ^b John xxi.
15. 16. ^c 1 Cor. iii. 1, 2. ^c Heb. v. 12—14. ^c Mark iv. 33.
^d Exod. xxvii. 20, 21. ^e Luke xii. 42. ^f Exod. xvi. 18,
^g Matt. xxviii. 19. ^g 1 Cor. xi. 23, 24.

trated and confirmed. For by baptism, which is one ^h, we are all made one in Christ Jesus ⁱ. And our fathers were all baptised unto Moses in the cloud, and in the sea ^k; so, now, under Christ, by one Spirit, we all are baptised into one body, whether we be Jews or Greeks, bond or free ^l. Neither can any man forbid water from those who have received the holy Ghost and faith ^m. It is the common symbol and pledge of our salvation ⁿ; and, like circumcision ^o, the seal of our righteousness by faith ^p, even the seal of God's covenant to us, and to our seed ^q. The supper also of the Lord, is to be distributed to all the saints that can examine themselves, and discern his body therein by faith ^r; and is another seal, as of our union with Christ, whose flesh we eat, and whose blood we drink; so of our uniting together in his faith: For we, saith the apostle, that are many, are one body, because the bread is one, and because we are all partakers of one bread ^s. Therefore, must we come *together* for this communion ^t, and tarry one for another ^u, that as brethren we may eat and drink, and rejoice *together* before the Lord; which he that refuseth, or neglecteth, is worthy to be rooted out from among his people ^x.

8. As the saints have all a right and interest in the covenant of God, and seals of the same, wherein they have and hold communion together: so have and do they also, in all other Christian spiritual duties, public or private. For all the actions of the church, being but the practice and performance of God's law; as the members have their portion in the general, so have they also in the particulars, each one according

^h Eph. iv. 5.	ⁱ Gal. iii. 27, 28.	^k 1 Cor. x. 2.
^l Chap. xii. 13.	^m Acts x. 47. & viii. 36, 37, 12.	ⁿ Matt.
^o xviii. 19.	Chap. xvi. 16.	^p Rom.
^q iv. 11.	^r Gen. xvii. 10, 12, 13, 14.	^s Acts ii. 38, 39.
^t 1 Cor. iii. 28, 29.	^u 1 Cor. x. 17.	^x Chap. xi. 20.
^v Verse 33.	^w Numb. ix. 13.	

cording to his place, calling, and measure of grace, given him from Christ the head. In the primitive church established by Moses, when public actions were to be performed, the whole congregation was assembled; as about the making of the tabernacle, and all the furniture for the service of God^y; at the ordination and authorizing of the priests^z and Levites^a; at the first making^b and solemnizing of the covenant^c; at the renewing of the same^d; and at the repetition of all the laws and ordinances of the Lord^e. Unto all and every one of the Israelites, was enjoined the care and observation of all God's statutes; that neither all nor any one of them, man nor woman, family nor tribe, should forsake the Lord, nor suffer among them any root to bring forth gall and wormwood^f; but plainly rebuke their neighbour when he sinned in private^g, or testify against him in public^h, if they could, and there was need; not to spare nor conceal, but execute judgement upon open and notorious malefactorsⁱ; also even the leprous and unclean, though the trial of them appertained to the priests^k, yet all the children of Israel were to look that such were removed out of the host^l; yea, the care of the priests purity in their administration, appertained to all the people^m. And long after, both in counselsⁿ, and in the redressing of public evils and trespasses, all Israel indifferently had their hand and presence; as the scripture sheweth. *Ezra* x. 1, 9, 12.

9. The churches, in the apostles days, had also the like right and liberty; for the multitude of believers were both beholders and actors in all their common affairs;

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fairs;

^y *Exod.* xxxv. 1, 4, &c. ^z *Lev.* viii. 3, 4, &c. ^a *Numb.* viii. 9, 10, 20. ^b *Deut.* v. 2, 3, 22. ^c *Exod.* xxiv. 3, 4, &c. ^d *Deut.* xxix. 10, 11, 12. ^e *Deut.* i. 1, &c. ^f *Deut.* xxix. 18. ^g *Lev.* xix. 17. ^h *Chap.* v. 1. ⁱ *Deut.* xiii. 8. ^j *Lev.* xx. 2, 4. ^k *Lev.* xiii. ^l *Numb.* v. 2, 3. ^m *Lev.* xxi. 8, 24. ⁿ *2 Chron.* xxx. 2, 21, 23.

fairs; as at the choice and ordination of church-officers ^o; at the deciding of questions and controversies ^p; at the excommunication or casting out of impenitent sinners ^q; at the choice and appointment of men to carry the grace or benevolence of the saints to their needy brethren ^r; at the receiving and reading of the apostles letters ^s; and generally in the public communion and fellowship of the apostles, and of one another ^t; They were also commanded to exhort and admonish each other ^u, even the officers of the churches ^x; and to mark diligently and avoid the causers of division and offences ^y; and to look that no root of bitterness did spring up and trouble them, lest thereby many should be defiled ^z.

10. These, and the like privileges, in the faith and practice of the gospel, are given to all saints, in all churches; which they must use with discretion, order, and peace ^a; not presuming above their calling, and place, or the measure of their understanding; nor abusing their liberty to the trouble or annoyance of their brethren. And therefore elders ^b, or governors ^c, are set to rule the people, and, together with the other officers, to manage the churches affairs. By which means confusion is avoided, and order is observed in the assemblies; as was in the primitive churches, where the overseers, and public ministers, propounded, discussed, and managed matters in seemliness and peace ^d. These guides are to be heard, revered, and submitted unto in the Lord ^e: They attend to the public service of the church, and are as the

^o Acts i. 15, 16, 23. & vi. 2, 3, 5. & xiv. 23. ^p Acts
^{xv.} 2, 4, 6, 7, 12, 22, 23. & xxi. 22. ¹ Cor. vi. 2, &c.
^q Matt. xviii. 17. ¹ Cor. v. 4, 5, 13. ^r 2 Cor. viii. 19. ¹ Cor.
^{xvi.} 3. ¹ Rom. i. 7. ¹ Thess. v. 27. ¹ Acts ii. 41, 42, &c.
^u ¹ Thess. v. 14. ² Thess. iii. 14, 15. ^x Col. iv. 17.
^y Rom. xvi. 17. ^z Heb. xii. 15. ^a Rom. xii. 3, 6.
¹ Cor. xiv. 39, 40. ^b ¹ Tim. v. 17. ^c ¹ Cor. xii. 28. Acts
^{xx.} 17, 28. ^d Acts i. 15. & xv. 6, 7, 13. ^e Heb. xiii. 7, 17.

the hand, mouth, and eyes of the same: By such God of old signified his will to the people *f*; and by such Christ gave admonition to the churches in Asia, when he directed his epistles to the angels *g*, the contents of which concerned, and were to be signified unto the whole churches *h*. And these overseers, that thus go before, help, direct, and govern their brethren, are not to encroach upon their freedom or power in any thing; for, be they ever so great, they are not their own, but the churches to whom they minister *i*, the churches being Christ's, and Christ God's,

11. And although God hath oftentimes called to the work of his ministry men that were unlearned, as Peter, Andrew; and others, that were fishermen *k*, Amos a herdsman *l*, and sundry the like; and so can still, if it please him, make simple unlettered men, publishers of his gospel, and teachers to his church; yet do we find in the scriptures, that the church hath had some trained up in study and learning; by means whereof, God prospering their endeavours, they might be fit to teach and govern the church of God. The Levites that were taken instead of the first-born of Israel, and given as a gift to the Lord, to do the service of the tabernacle of the congregation *m*, were trained up from their youth, to execute their ministerial actions, to play on instruments, and sing songs of praise unto the Lord *n*; likewise in study of the scriptures, for they were to teach Jacob God's judgments, and Israel his law *o*, and thereby to turn many from iniquity *p*. And their training up and information was under the hand of their fathers, and governors. These all, that they might attend to the work of their ministry, had therefore no part nor

S 2

inheritance

f Exod. xix. 3, 7, 8. *g* Rev. ii. 1, 8, 12, 18. & iii. 1, 7, 14.
h Rev. ii. 7, 11, 29. and iii. 6, 22. *i* 1 Cor. iii. 22, 23.
k Matt. viii. *l* Amos vii. 14. *m* Numb. viii. 17, 18. and
xviii. 6. *n* Numb. viii. 24. *o* 1 Chron. xxv. 6, 7.
p Deut. xxxiii. 10. *p* Mal. ii. 6. *q* 1 Chron. xxv. 6.

inheritance among their brethren the Israelites, in the land of Canaan ^r, in manuring whereof they might spend their time and labours; but had their livelihood from the Lord, by the tithes, first-fruits, and oblations of Israel, that they might be encouraged in the law of the Lord ^s. Besides these, there were, in Samuel's days, and after, others, called the sons of the prophets ^t, (as well married men as others, ^u) who had information, direction and government, by other ancient prophets and fathers in Israel ^x. And these sons of the prophets, assembled in bands and companies ^y, and had instruments of music, as was the manner of God's service in those days ^z, praising the Lord, and prophesying by the Spirit of God, that came and prospered upon them. These, besides their ordinary business, were sometimes of God ^a, sometimes of other prophets ^b employed in special affairs and messages. In many places in Israel were there such holy companies, as at God's hill, Kirjathjearim ^c; at Nai-oth in Ramah ^d, at Bethel ^e, at Gilgal ^f, at Jericho ^g, and at mount Ephraim ^h; and very likely, in many cities of the other tribes there were such also. In the Christian churches planted by the apostles, were also prophets ⁱ, and the exercise of prophecy, by others than officers of the churches; which prophets spake orderly in the public assemblies ^k, unto edification, and to exhortation, and to comfort ^l. And for this, more than for any other spiritual gift, all the members of the church are exhorted to labour ^m, that so the church may be builded, and able men for officers may be found, when need requireth; and only women

^r Deut. xviii. 1, 2. ^s 2 Chron. xxxi. 4. ^t 1 Sam. x. 5.
^u 2 Kings iv. 1. ^x 1 Sam. xix. 20. ^y 1 Sam. x. 5. &
 xix. 20. ^z 1 Chron. xxv. 1, 2, 3, &c. ^a 1 Kings xx, 25.
^b 2 Kings ix. 1. ^c 1 Sam. x. 5. ^d 1 Sam. xix. 20.
^e 2 Kings ii. 3. ^f Chap. iv. 38. ^g Chap. ii. 5. ^h Chap.
 v. 22. ⁱ Rom. xii. 6, 7. ^j 1 Theff. v. 20. Acts xiii. 1. ^k 1 Cor.
 xiv. ^l 1 Cor. xiv. 29, 30. ^m 1 Verse 3. ⁿ Verse 1, 5, 39.

women are exempted, by the apostle, from public speaking in the churches in this exerciseⁿ. According to which patterns, all churches, and people in them, should covet, and endeavour to possess this grace, that some among them may be trained up and employed in the study of the scriptures; that so there may be due furnishing of the ministry, and building up of the body of Christ, to his praise, and his people's salvation.

C H A P. XIX.

OF THE COMMUNION OF THE SAINTS IN CIVIL AND HUMAN THINGS.

1. **U**NTO the foresaid spiritual communion among the saints, is adjoined an outward human society, for things which concern this life, and the help, comfort and peace of the same. This we may refer unto three heads; 1. Of families; 2. Of commonwealths; and, 3. Of the general duties of love and friendship, which nature itself teacheth, and religion confirmeth among God's people.

2. Families have their foundation in marriage; which, as it is honourable among all men ^a, so chiefly among the saints, who thereby have a godly seed ^b; whereas the children of the wicked unbelievers are unclean ^c. This state of life, God ordained in paradise ^d, whilst Adam was in his perfection, for mutual help and comfort, and for propagation of mankind ^e. And after the transgression, it was continued,

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as

ⁿ 1 Cor. xiv. 34, 35.
^c 1 Cor. vii. 14.

^a Heb. xiii. 4.
^d Gen. ii. 18, 22, &c.

^b Mal. ii. 15.
^e Gen. i. 28.

as in the world *f*, so in the church *g*, both for the causes aforesaid, and for the obtaining of that promised seed that should bruise the serpent's head *h*, and bring blessing upon all families of the earth. And until that seed, which was Christ, came; our fathers generally embraced that kind of life, and thought it a dishonour to die childless *i*; and, since that time, it hath still been kept in, and sanctified unto the church, to such as saw it good, or had need so to live; both for avoiding of sin *k*, and for other help and comfort which that estate affordeth. But they which have from God the gift to contain their vessels in holiness and honour without marriage *l*; and who, addicting themselves to the service of Christ *m*, find it best, for avoiding the burdens and cares of this life *n*, to keep themselves single, in virginity or widowhood, are counselled by Christ, and his apostle, so to rest *o*. Yet, if any marry, they sin not *p*; only they must so live, as if they were not married *q*; and so use all other worldly things, as if they used them not; because the fashion of this world passeth away. And, in their marrying, they must have care not to match themselves in an unequal yoke with unbelievers, (for that hath always been reprov'd *r*,) but only in the Lord *s*: Though, if they be married to unbelievers, before they are called to the faith, they must not then depart *t*, or put them away.

3. The faithful man and woman thus fastened in wedlock, are heirs together of the grace of life *u*; and so ought to live in peace and love, the wife being

f Gen. iv. 17, &c. *g* Gen. iv. 25, 26. & v. 3, 9, 12, &c.
h Gen. iii. 15. & xv. 3, 4, 5. Acts iii. 25. *i* Deut. xxv. 5, 6, &c. Gen. xxx. 1. 1 Sam. i. 6. Luke i. 13, 25. *k* 1 Cor. vii. 2, 9, 5. 1 Tim. v. 14. *l* 1 Cor. vii. 7. *m* Matt. xix. 12. 1 Tim. v. 5, 11. Luke ii. 37. *n* 1 Cor. vii. 32, 33, 34. *o* Matt. xix. 12. 1 Cor. vii. 37, 38, 40. *p* Verse 28, 36. *q* Verse 29, 31. *r* Gen. vi. 2, 3, &c. & xvii. 46. Deut. vii. 3. Ezra ix. 1, 2. Mal. ii. 11, 12. *s* 1 Cor. vii. 39. *t* Verse 10, 12, 13, 16. *u* 1 Pet. iii. 7.

ing subject to her husband *x*, whose glory she is *y*, as unto the Lord. Their fellowship, as it regards spiritual duties *z*, so also doth it civil; such as living and conversing together *a*, education of children *b*, government of servants *c*, and ordering of the family; joint labour and diligence for their livelihood *d*; and all other offices, whereby their mutual love, help, and comfort, may be maintained, in this honourable state of life, which to forbid to any Christian, is a doctrine of devils *e*; for it is a shadow of that mystical and heavenly communion between Christ and his church *f*, whilst the man loveth and cherisheth his wife, as his own body *g*; the woman again loveth, feareth, and obeyeth her husband *h*. This society endureth until death *i*, and cannot be dissolved, except for adultery *k*; for which trespass, if the magistrate inflict not death, according to God's law *l*, the injured person may lawfully divorce and put away the offender *m*.

4. The next in the family are children; which, as they are the inheritance and wages of the Lord *n*; so must they be brought up and nurtured in his fear *o*; for they are his *p*, and holy from the womb *q*. And because foolishness is bound in the hearts of children *r*, therefore the parents are to govern and correct *s*, but without provoking them to wrath, lest they be discouraged *t*. For them parents are also to store up *u*, and provide for their maintenance, marriage *x*, and other

x Eph. v. 22. *i* Pet. iii. 1. *y* 1 Cor. xi. 7. *z* 1 Pet. iii. 7.
a Gen. ii. 24. Matt. xix. 6. *i* Cor. vii. 3. *b* Eph. vi. 4. *i* Tim.
v. 10. *c* Col. iv. 1. Prov. xxxi. 15. *d* 1 Tim. v. 8.
Prov. xxxi. 16, 17—19, &c. *e* 1 Tim. iv. 1, 3. *f* Eph. v.
23, 25. *g* Verse 28, 29. *h* Verse 33. *i* Rom. vii. 2.
k Matt. v. 32. *l* Lev. xx. 10. *m* Numb. v. 31. Matt.
xix. 7, 8, 9. *n* Psal. cxxvii. 3. *o* Eph. vi. 4. Psal.
lxxviii. 3, 4, 6, 7. *p* Ezek. xvi. 21. *q* 1 Cor. vii. 14.
r Prov. xxii. 15. *s* Chap. xxiii. 13, 14. *t* Col. iii. 21.
u 2 Cor. xii. 14. Gen. xxv. 5, 6. *x* Gen. xxiv. 3, &c. Exod.
xxii. 17. Deut. vii. 3.

other necessities, what in them lieth; the children again honouring, and obeying their fathers and mothers in the Lord y, and recompensing them, if they can, and there be need, in their old age and poverty z. And they that shall smite, curse, or blaspheme their parents a, or stubbornly refuse to obey them, are, for such unnaturalness, to die the death b.

5. Servants are the last in the family, inferior unto children both in durance and fidelity c, yet, as their fellowship may be in the faith, for which their masters should regard them above servants, even brethren beloved d; so, in civil society, they are notwithstanding to be in subjection to their masters, faithful, and pleasing them in all things e. Of these there be two sorts; 1. Free or hired servants; and, 2. Bondmen or slaves. Of the first sort were the poor Israelites, who sold or hired out themselves for necessity to their brethren f, or were purchased by their creditors g. These were to be well treated like brethren h, not ruled over with cruelty; they were to be dismissed in the seventh i, or at furthest in the fiftieth year called the Jubilee k. And when they went out, they were to be liberally rewarded with their master's goods l. Of the later sort were the heathens, either bought with price, or conquered by battle m; who remained servants always, themselves, and their seed after them. Servitude, especially bondage, is a judgement of God upon the world for sin; inflicted upon Ham's posterity as a curse n: Yet is the curse by Christ taken away, in whom the bond and the free are one o. And this was the case of many strangers

y Eph. vi. 1, 2. z 1 Tim. v. 4. Prov. xxiii. 22. a Exod. xi. 15, 17. Matt. xv. 4. Prov. xx. 20. b Deut. xxi. 18, 20, 21. c Job viii. 31. Heb. iii. 5. d Phil. i. 16. e Tit. ii. 9, 10. f Lev. xxv. 39. g 2 Kings iv. 1. b Lev. xxv. 43. i Exod. xxi. 2. k Lev. xxv. 40, 41, 54. l Deut. xv. 13, 14. m Lev. xxv. 44, 45. n Gen. ix. 25, 26. o Gal. iii. 28.

strangers in Israel, as of the Gibeonites the offspring of Canaan, upon whom their father's curse for outward slavery was inflicted ^p, which they cheerfully underwent ^q, and had God's favour and blessing upon their souls; they serving him, and he continuing them, (though Saul fought to root them out;) and punishing all Israel for their injury ^r. The like was also to be seen in others of that progeny, whom Solomon subdued under servile tribute ^s, and whose children remained among the Israelites after the captivity of Babylon, as did also the Nethinims of Gibeon, and were named the *sons of Solomon's servants* ^t. When such bondmen are brought to the faith of the gospel, their civil servitude is not thereby at an end, no not though they have believing masters ^u; but they are still to give honour, and do service, even heartily as to the Lord, and not to men ^v; for they serve the Lord Christ in that estate ^w, and are his freemen ^x; therefore they should not care for this yoke: yet, if they may be free, they should use it rather ^y. The masters are to do unto their servants that which is just and equal, knowing that they also have a Master in heaven ^z: They may chastise them, but not oppress them ^a, nor contemn their judgement, when they contend with them ^b. Thus, servants notwithstanding their freedom in the faith, are to be in subjection, and humble themselves under the hand of their governors ^c; they are to obey in labour and attendance ^d, in service at home or abroad ^e, in peace or in war ^f; and both master and servant are to keep communion together in their holy faith, (wherein is no respect of persons ^g;) without oppression, fraud, murdering,

^p Josh. ix. 23. ^q Verses 25, 27. ^r 2 Sam. xxi. 1, 2, 3, &c.
^s 1 Kings ix. 21. ^t Neh. xi. 3. & vii. 63. ^u 1 Tim.
vi. 2. ^x Col. iii. 22, 23. ^y Verse 24. ^z 1 Cor. vii. 2.
^a Verse 21. ^b Col. iv. 1. ^c Gen. xvi. 6. ^d Job. xxi. 13.
^e Gen. xvi. 9. ^f Luke xvii. 7, 8, &c. ^g Gen. xxiv. 2, 4.
^h Gen. xiv. 14, 15. ⁱ James ii. 1.

muring, and debate; till they end their days in peace, and come to the place appointed for all the living, where small and great do lodge together, and the servant is free from his master ^k.

6. This much of families, which being well ordered, and conjoined in the faith of Christ, are as little churches so called by the Apostle ^l; and ought to have care whatsoever be done in others, that God's true worship be continued in them ^m. The second sort of human society, is in policies or commonwealths; which may be diversely constituted, less or greater, and under sundry sorts of government. As many families united together in one tribe; ⁿ many tribes in one nation or kingdom ^o, many kingdoms in one empire ^p; and these managed by one or by many; by princes ^q, senators ^r, judges ^s, kings ^t, or Cæsars ^u, as God shall dispose, and the public states see best. For all powers are of God ^x, whatsoever be their names, titles, dignities, or forms of government; and when or howsoever they be altered at the discretion of man, in respect whereof they are called *human* ^y *creations* or *ordinances* ^z, they are to be submitted unto for the Lord's sake: and this, tho' they be unbelievers; how much more, if they also believe, and have brought their glory unto the church of Christ, and have their portion in the holy land ^a.

7. These magistrates, if they be freely chosen of the church, must be of their brethren ^b; men of wisdom, and good conscience ^c, who must judge all causes aright, and govern the people in justice, and in

^k Job iii. 19. ^l Rom xvi. 5. ^m I Cor. xvi. 19. ⁿ Josh. xxiv. 15. Gen. xxxv. 2. ^o Numb. i. 18. 20, 22, &c. ^p Exod. xix. 6. Acts x. 22. ^q Ezra i. 2. Luke ii. 1. ^r Numb. vii. 2. ^s Chap. xi. 19, 17. ^t Acts xiii. 26. ^u Verse 2. ^x Acts xxv. 11, 12. ^y Rom. xiii. 1. ^z I Pet. ii. 13. ^a Or creatures, *κτίσεις* ^b Ezek. xlvi. 21. ^c Deut xvii. 15. ^d Chap. i. 13, 15, &c.

in the fear of God ^d: whom the commons are to honour, submit unto, and reverence, in deed, word, and gesture, as to the Lord ^e; for the word of God is committed unto them ^f, and they therefore are called *gods* ^g. This subjection is due unto all, whether unto the king as supreme, or unto the governors as they that are sent of him ^h. It must be both openly and secretly ⁱ, even of conscience, and not for wrath only ^k. The communion of the faith is not a cause why, either princes should forsake their place, titles, or dignities; or the people shake off their subjection. For, seeing magistracy is still God's ordinance ^l, none are fitter to execute it; to have his word and sword committed to them; to carry his titles, and to judge in his congregation, than his own servants, furnished with his Spirit ^m. And seeing it is still his ministry for the good of his people, the punishment of malefactors, and praise of well-doers ⁿ; none can better perform this duty, and be nursing-fathers and mothers of Christ's church, than Christians ^o. Kings are not to cast away, but bring their glory and honour to Jerusalem ^p, as the Gentiles do their riches ^q, and themselves are to minister thereunto ^r.

8. In which ministration, they both maintain and conserve the true religion of God, according to his word ^s, and reform things amiss, in themselves and their subjects, as is before touched ^t; and also maintain civil peace, by executing mercy and judgement ^u, justifying and delivering the poor and needy ^x, and beating down the oppressor ^y. Such magistrates are eyes

^d 2 Sam. xxiii. 3. ^e Psal. lxxii. 9, 10, 15 Rom. xiii. 6, 7.
^f Jude verse 8. ^f John x. 35. ^g Psal. lxxxii. 6. Exod.
xxi. 6. ^h 1 Pet. ii. 13, 14. ⁱ Eccl. x. 20. ^k Rom.
xiii. 5. ^l Verse 1. 2, 3. ^m 2 Chron. i. 10, 12. Numb.
xi. 17. ⁿ Rom. xiii. 4, 6. ^o Isa. xlix. 23. ^p Rev.
xxi. 24. ^q Isa. lx. 5, 9, 11. ^r Verse 10. ^s Ezek. xlv. 17.
^t Chap. xvii. sect. 10. ^u Psal. ci. 1. ^x Psal. lxxxii.
3, 4. ^y Psal. lxxii. 4.

eyes to the blind, feet to the lame, fathers to the poor; whose cause when they know not, they seek out diligently; breaking the jaws of the unrighteous man, and plucking the prey out of his teeth^z. And as their sword preserveth peace at home, so it resisteth injuries from abroad^a; that they are not only ornaments of commonwealths, but their safety and strength under God; and may well be called, as the prophets name them, *the shields of the earth*^b. For which cause, all Christians, as they may, by Paul's example^c, be partakers of the benefit of their laws politick; so do they owe homage, service and subjection unto them, should allow them maintenance, pay them tributes, and other like duties^d; in recompence of their cares, labours, and employments; that so mutual peace and concord in the communion of the saints, may be conserved all manner of ways.

9. There remaineth yet another sort of civil duties among the saints, general unto all, married or unmarried, bond or free, magistrate or subject, which are, love, mercy, relief, kindness, courtesy, and many other the like sociable actions, at all times to be performed, of all persons, as there is occasion, and according to their power and place. For Christians are to have care of those that labour among them, are over them in the Lord, and admonish them^e; that they have them in singular love for their works sake, and let them reap their carnal things which sow unto them spiritual^f. For God, which willed Israel to beware that they forsook not the Levite, as long as they lived upon the earth^g, because he had neither part nor inheritance with them^h, but was busied in teaching them the law, and other ministerial actions,

^z Job xxix. 15, 16, 17.

xxxii. 1, 2, 5, 6, &c.

iv. 18.

1, 5, 6.

xii. 19.

^a Judges xi. 27, 29, &c.

^b Psal. xlvii. 9. & lxxxix. 18.

^c Acts xxii. 25, 28. & xxv. 10, 11.

^d I Thess v. 12, 13.

^e Chap. xiv. 27.

^f Judges xi. 27, 29, &c.

^g Psal. xlvii. 9. & lxxxix. 18.

^h Hof. xiii.

ⁱ Rom. xiii.

^j I Cor. ix. 11.

^k Deut.

actionsⁱ, for which the Lord himself would be his inheritance^k; hath also ordained, that they which preach the gospel, should live of the gospel^l. And seeing, for the service of Christ in that warfare, they entangle not themselves with the affairs of life; because they would please him that hath chosen them to be soldiers^m; they should have their wants supplied by the churchⁿ, that they be not forced to war at their own cost^o; but may eat of the milk of the flock which they feed, and be made partakers of all good things^p; which will not only be an encouragement to them in their ministry, but also turn to the great good of such as relieve them; as it is written, "Ye shall give unto the priest the first of your dough, that he may cause the blessing to rest upon thy house^q." And together with them, the poor, the strangers, the fatherless, and the widows, as was the manner in Israel^r, are also to be relieved; to them we must open the hand, and lend sufficient for their need^s, and that without grief of heart^t; and even freely, looking for nothing again^u, but expecting a blessing and reward from God. Pilgrims and strangers are to be harboured^x, our brethren in bonds to be remembered, as though we were bound with them^y; the naked to be clothed; the hungry soul to be filled; the sick and distressed to be visited, tended, and comforted^z; and all other good works are to be done unto all men, especially to them who are of the household of faith^a. For these works of mercy are better than sacrifices^b; they are odours that smell sweet, a sacrifice acceptable and pleasant

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| <p>ⁱ Deut. xxxiii. 10.
 ^m 2 Tim. ii. 4.
 ^p Gal. vi. 6.
 ^s Deut. xv. 8.
 xiii. 2.
 18, 19.
 ^b Hof. vi. 6.</p> | <p>^k Chap. x. 8, 9.
 ⁿ Philip. iv. 15, 16.
 ^q Ezek. xlv. 30.
 ^t Verse 10.
 ^y Verse 3.
 Matt. xxv. 35, 36.
 Philip. iv. 18.</p> | <p>^l 1 Cor. ix. 14.
 ^o 1 Cor. ix. 7.
 ^r Deut. xiv. 29.
 ^x Luke vi. 35.
 ^z Isa. lviii 7.
 James i. 27.
 ^a Gal. vi. 10,</p> |
|---|---|---|

to God, who can make all grace to abound towards us^c; that we always having all sufficiency in all things, may abound in every good work, to the everlasting memory of our righteousness, the prayers of the saints for us, with praise and thanks unto God for his unspeakable gifts^d. These duties are so united unto true religion, that God of old commanded them on his sabbaths and solemn feasts^e: Christ hath ordained deacons in his church, and other helpers for this ministration^f; besides the general care of all the faithful; and on every first day of the week^g, which were days of church assemblies^h, such care and provision for the poor was made; yea, when occasion so required, the Christians sold their possessions and goods, and parted them to all men, as every one had needⁱ; which work the apostles themselves a while looked unto^k. Good therefore, and comfortable is it for all the saints that have this world's good, to do good, and to distribute, because with such sacrifices God is well pleased^l; that they be rich in good works, and ready to communicate; that, with the godly Tyrians, their merchandize and their gain may be holy unto the Lord^m; whilst they hoord it not up, nor keep it store, but let it be for them that dwell before the Lord, for food and clothing; by this means laying up in store for themselves a good foundation against the time to come, that they may obtain eternal lifeⁿ.

10. Concerning other Christian offices, special regard must be had, in all our actions, of reverence and love; for towards superiors, and the aged, men must shew all honour, in giving them their titles of dignity,

^c 2 Cor. ix. 8, 9. ^d Verse 11, 13, 14, 15. ^e Deut. xvi. 11, 14. ^f Acts vi. 1, 2. &c. Rom. xii. 8. and xvi. 1. ^g 1 Tim. iii. 12. and v. 9, 16. ^h 1 Cor. xvi. 1, 2. ⁱ Acts xx. 7. ^j John xx. 19. ^k Acts ii. 45. ^l Acts iv. 34, 35, 37. ^m Heb. xiii. 16. ⁿ Isa. xxiii. 18. ^o 1 Tim. vi. 18, 19.

dignity, when they speak or write unto them^o; rising up, and bowing down before them, for honour sake ^p; they may not rebuke, but exhort them as fathers ^q; they are to give them the upper places ^r, and suffer them first to speak in causes ^s: And they again are kindly to entreat the younger sort as children and as brethren ^t; yet, as they may deserve, sharply to rebuke also ^u. Amongst all, there should be in behaviour, seemliness and courtesy ^x; in giving honour, to go one before another ^y; saluting, kissing, and embracing of friends, as there is occasion ^z. In words, softness, meekness, and gentleness towards all ^b; without bitterness or wrath, clamour, or evil speaking ^c; even giving good words, and blessing when we are reproached ^d. In actions, dealing friendly, simply, faithfully ^e; neither by force oppressing, nor by fraud deceiving our brethren in any thing ^f; ready to give, lend, or please them any way ^g; and unto every honest action easy to be intreated ^h; rejoicing with them for their joy, and mourning for their sorrow ⁱ. Nourishing good will by affability, sociableness ^k; lowly carriage ^l, love-feasts ^m, and rejoicing together, that the bond of peace may, by all good and lawful means, be preserved amongst us during life; and when we are parted by death, the living to carry and accompany the dead unto the grave ⁿ.

T 2

11. In

- ^o Luke i. 3. Acts xxvi. 25. ² John verse 1. ^p Lev. xix. 32. ¹ Kings i. 16, 23. Ruth. ii. 10. ^q 1 Tim. v. 1.
¹ Sam. i. 14, 15. ^r Luke xiv. 7, 8, 9, 10. ^s Job xxxij. 4, 6, 7.
^t Josh. vii. 19. Phil. verse 9. ¹ Tim. v. 1.
^u Tit. i. 13. ³ John verse 10. Numb. xxii. 6, 7—14. ^x Eph. iv. 32.
^y Rom. xii. 10. ^z 1 Thess. v. 26. ¹ Cor. xvi. 20.
^a Acts ii. 6. ^b Tit. iii. 2. Gal. v. 23. ^c Eph. iv. 31.
^d 1 Pet. iii. 9. ^e 1 Cor. xvi. 14. Prov. xviii. 24. ² Cor. i. 12.
¹ Tim. v. 11. ^f 1 Thess. iv. 6. ^g Matt. v. 47.
^h James iii. 17. ⁱ Rom. xii. 15. ^k 1 Pet. iii. 8. ^l Rom. xii. 16.
^m Jude 12. Acts ii. 46. ⁿ Luke vii. 12.
² Sam. iii. 21, &c.

11. In this manner, men carrying themselves towards God, whom they serve with reverence and with fear, and adore in Spirit and in truth; also to their neighbours, with whom they are coupled in peace and amity, the blessings of the Lord, as the rain and showers from heaven, are poured upon them^o; his own tabernacle and gracious presence^p, and the joyful shout of a king is among them^q; and he will glorify the place of his feet^r. Against all foreign enemies he will defend them, making the bars of their gates strong^s; salvation will be set for walls and bulwarks^t; even himself will be a wall of fire round about them^u; that they shall dwell in the tabernacle of peace in sure dwellings, and in safe resting places^x: He will clothe them with garments of salvation, will cover them with the robe of righteousness; and adorn them with his graces, as a bride garnisheth herself with her jewels^y. Here will he make unto all people, a feast of fat things and full of marrow, a feast of wines fined and purified^z; feeding them with the fat of wheat, and filling them with honey out of the rock. ^a. Sign shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God^b; and as a bridegroom is glad of the bride, so will he rejoice over her^c; and she again shall joy in him, and praise his name, because he hath exalted the horn of his people, which is a praise for all his saints, even for the sons of Israel, a people near unto him^d.

Pray for the peace of Jerusalem: let them prosper that love thee. Psal. cxxii. 6.

CHAP.

^o Ezek. xxxiv. 26.

xxiii. 21.

xxvi. 1.

lxi. 10.

lxii. 3.

^r Isa. lx. 13.

^u Zech. ii. 5.

^z Chap. xxv. 6.

^c Verse 5.

^p Lev. xxvi. 11, 12.

^s Psal. cxlvii. 13.

^x Isa. v. 18.

^a Psal. lxxxv. 26.

^d Psal. cxlviii. 14.

^q Numb

^t Isa.

^y Chap.

^b Isa.

C H A P. XX.

HOW THE COMMUNION AND PEACE OF THE
SAINTS IS HINDERED BY ENEMIES WITH-
OUT.

1. **T**HE church hath received such grace and glory from the Lord her God, her sun and shield ^a, that she may well be an astonishment to the kings of the earth, and wonder of the world ^b. She is set forth as having the sun for her clothing, the moon for her footstool, and the twelve stars for a crown upon her head ^c; This signifies, that by faith and holiness she hath put on Christ ^d, the Sun of righteousness that is risen unto her ^e, as she hath learned him of his apostles ^f; and is hereby advanced to heavenly dignity, so that her conversation is in heaven ^g, and she loveth no more this world ^h, of which she herself is not ⁱ, and the fashion whereof passeth away ^k. Yet, is it also written that she hath both, in her own body, pains of child-birth, whilst she is in travail to bring forth Christ ^l, which, by the preaching of the gospel is formed in her ^m; and without her, Satan, for his fierceness a dragon ⁿ, persecuting her in wrath, and warring with the remnant of her seed ^o; gathering his soldiers, which are as the sand of the sea, to compass about the tents of the saints, the beloved city; it shall be therefore good, that we take a view of these troubles and assaults, learn of God the end and use of them, and

T 3

how

^a Psal. lxxxiv. 11.^b Psal. xlviii. 4, 5.^c Rev. xii. 1.^d Rom. xiii. 14.^e Mal. iv. 20.^f 2 Pet. iii. 20.^g Philip. iii. 20.^h 1 John ii. 15.ⁱ John xvii. 14.^k 1 Cor.

vii. 31.

^l Rev. xii. 2.^m Gal. iv. 19.ⁿ Rev. xx. 2.^o Chap. xii. 15, 17.^p Chap. xx. 8, 9.

how we may either escape or overcome them, lest we be offended, and our faith fail.

2. That old crooked serpent, the enemy of man's salvation, perceiving the uniting and communion of the saints, to be a great help and furtherance of their happiness; a praise to their God, a daunting to the world, and a comfort to themselves; doth therefore bend his utmost might and malice against this brotherhood, that he may dissolve the same. He stirreth up the wicked multitudes, like the raging waves of the sea, that foam out mire and dirt, to bely and blaspheme the truth, and the witnesses of Christ, accusing them of novelty, heresy, sedition, treason, and rebellion ^q. He further kindleth this fire, by his false prophets, that cease not to inveigh against and calumniate this little flock ^r; and, by their abused wit and learning, endeavour to prove and persuade, that they are as bad or worse than they be reported of, both for their faith towards God; and loyalty to the princes of the earth. Which princes also, because of like malice in themselves ^s, or because they fear the loss and impeachment of their dignities ^t; or, because they lothe the bonds and yoke of the gospel ^u; or, to gratify their people and subjects, are ready to turn the dint of their sword, wherewith they should conserve the truth and peace of Christianity, against the saints, and especially against their communion and assemblies, which seem most dangerous ^x, and are indeed terrible to the world, as an army with banners ^y.

3. Hereupon they think to work wisely, if by any means they can hinder the propagation and increase of the church ^z, whether by private oppression, or open persecution: Though the wisdom of God hath said,
 " Surely

^q Acts xvii. 18. and xxiv. 5, 14. Neh. vi. 6, 7. ^r Amos vii. 10. Luke xxiii. 2. John xix. 7, 21. ^s 1 Kings xxii. 8.
^t Numb. xxii. 3. ^u Psal. ii. 3, 4. Matt. ii. 3. Acts xii. 3, and xxiv. 28. ^y Song vi. 3. ^z Exod. i. 10.

"Surely it is not good to condemn the just; nor
"to smite princes for equity ^a." Especially those
who are the teachers, guides, and principal of
Christ's flock, are most maligned, and exposed to their
tyranny ^b; though sometimes neither women nor in-
fants can be exempted from their rage and cruelty.
For which these civil polities, with the heads and go-
vernors of them, unto whom it was said, "Ye are
"gods, and ye all are children of the most High ^c,"
are now become more base than any men; and are
called in holy scripture, Lions, Wolves, Leopards,
Wild Boars, and Foxes ^d; even pourtrayed by
monstrous, savage, and deformed beasts ^e; for their
barbarous havock, and mis-usage of the saints.

4. For lo, in their malignant hearts they fret a-
gainst the people of God ^f, and against the holy co-
venant ^g; with their mouths they speak evil, even
marvellous and presumptuous things ^h, blaspheming
God's name and tabernacle, and them that dwell in
heaven ⁱ: With their hands and horns they smite and
push the poor flock of Christ, spoiling them of their
goods, banishing them out of their dominions, cast-
ing them into prisons and dungeons, feeding them
with bread of adversity and water of affliction ^k; de-
vising all manner of cruel and exquisite torments, to
make their death miserable; hacking, stoning, hang-
ing, hewing in pieces, burning in fire, casting to
wild beasts, and many more horrible tortures ^l, as
the lambs of Christ have felt in all ages; whilst chil-
dren have been brought from the womb to their mar-
tyrdom ^m.

^a Prov. xvii. 26. ^b Exod. i. 16, 22. ^c Psal. lxxxii. 6.
^d Zeph. iii. 3. ^e Prov. xxviii. 15. ^f Dan. vii. 4, 5, 6. ^g Psal.
lxxx. 13. ^h Luke xiii. 31, 32. ⁱ Dan. vii. 7, 8. ^j Rev. xiii. 1, 2.
^k Numb. xxii. 3. ^l Dan. xi. 30. ^m Verse 36. and Chap,
vii. 8. ⁿ Rev. xiii. 6. ^o Heb. x. 34, 38. ^p Kings
xxii. 27. ^q Acts ii. 3. ^r Heb. xi. 35, 36, 37. ^s Dan. iii.
29, 20. and vi. 16. ^t Exod. i. 22. ^u Matt. iii. 16.

tyrdom, and women with child ript up, in their unnatural cruelty ⁿ.

5. By this means, the communion of the saints is oftentimes dissolved and scattered^o; their shepherds and watchmen apprehended and killed^p; the whole flock pursued as sheep appointed to the slaughter^q. Some for fear deny and forsake the faith, and are compelled to blaspheme^r. Some by flattery are caused to sin, and wickedly break the holy covenant, and to be betrayers of their brethren^s. Such as escape these evils, sometimes wander up and down in sheepskins and goat-skins, being destitute, afflicted, and tormented, in desarts and mountains, in dens and caves of the earth^t. Thus, waters of a full cup are wrung out unto them; and now the ways of Sion lament, because no man cometh to the solemn feasts^u; for the daily sacrifice (whereby they were wont publicly to worship God,) is taken away, and abominable desolation put in the place^x. The sanctuary and synagogues of God are burned^y; Jerusalem broken up, and made a ruinous heap the stones thereof laid in the dust, and the dead bodies of the saints cast to the fowls and beasts of the earth^z. Then the faithful mourn, because God hath destroyed his congregation, caused the sabbaths to be forgotten, forsaken his sanctuary, and given into the enemies hand the walls of her palaces^a: Their eyes fail with tears, their liver is poured upon the earth^b; and they cry out with the prophet, "O Lord God, spare, we beseech thee; who shall raise up Jacob, for he is small^c?"

6. Thus God, who hath set his fire in Sion, and his furnace in Jerusalem, melteth his metal^d, trieth and fineth his people as silver, and purifieth them

ⁿ 2 Kings viii. 12. ^o Acts viii. 1. ^p Acts xii. 1, 2, &c.
^q Rom. viii. 36. ^r Acts xxvi. 11. ^s Dan. xi. 30, 31.
^t Heb. xi. 37, 38. ^u Lam. i. 4. ^x Dan. xii. 31. ^y Psal.
lxxiv. 7, 8. ^z Jer. lii. 13. ^a Psal. lxxix. 1, 2, 3. ^b Lam.
ii. 6, 7. ^c Verse 11. ^d Amos vii. 14. ^e Isa. xxxi. 9.

them as gold^e, by the spirit of judgement, and the spirit of burning^f; draweth them to repentance, by chastening them for their sins^g, and making judgement to begin at his own house^h; consuming the dross, and making them known that are approved; that the trial of their faith, being much more precious than gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ i. For, notwithstanding all the rage of the persecutors, God will preserve to himself a little flock^k, unto whom he will be a little sanctuary in all places where they are dispersed^l; who, in this their desolation, yet pray with their faces towards Jerusalem^m; do convene and meet together secretly, for fear of their foesⁿ, and cease not to perform all holy duties unto God and to one another, to the utmost of their power; and in all their afflictions are more than conquerors through him that loved them^o. For they account the sufferings of this present time not worthy of the glory which shall be shewed unto them^p; they consider Christ their head, who, for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God^q; who, when he was both in name and power a Lion, appeared as a Lamb killed^r, yet behold he is alive for evermore, amen, and hath the keys of hell and of death^s. And he it is that raiseth up his children from death; he will prophesy, and their dispersed bones shall come together, sinews and flesh shall grow upon them, breath shall enter into them, and they shall stand upon their feet an exceeding great army^t. For in

e Mal. iii. 3. f Isa. iv. 4. g Lam. iii. 39, 40, 42.
b 1 Pet. iv. 17. i 1 Pet. i. 7. h Rom. ix. 27, 29.
l Ezek. xi. 16. m 1 Kings viii. 47, 48. Dan. vi. 10.
n John xx. 19. Acts iv. 18, 19. o Rom. viii. 37. p Verse
18. q Heb. xii. 2, 3. r Rev. v. 5, 6. s Rev. i. 18.
t Ezek. xxviii. 7, 8, &c.

in their tribulations, they have but washed their garments white in his blood^u; and this is all the fruit, the taking away of their sin^z; and the more the adversaries vex them, thinking to root them out, the more they multiply and grow^y: by patient suffering they triumph; and by dying daily they attain to life eternal. And God, who hath chastened them with rods for their good, will turn his hand upon their enemies and scourge them with scorpions; they shall wring out and drink the dregs of this cup of wrath^z; he that made them will not have compassion on them, and he that formed them will have no mercy on them^a; the beasts shall be destroyed, and given to the burning fire^b, and the righteous shall have dominion over them in the morning^c. The zeal of the Lord of hosts will perform it.

The Lord preserveth the souls of his saints, he will deliver them from the band of the wicked. Psalm xcvi. 10.

C H A P. XXI.

HOW THE PEACE AND COMMUNION OF THE CHURCH IS DISTURBED BY TROUBLES, AND SINS WITHIN ITSELF.

I. **B**UT it is a small thing for Satan thus to molest the saints with troubles from abroad; for he hath many means and instruments in the church itself, to work the woe, yea, often the ruin of it; and he most delighteth to kindle contentions

^u Rev. vii. 14.
^z Psal. lxxv. 8.
^a Psal. xlix. 14.

^y Isa. xxvii. 9.
^b Isa. xxvii. 11.

^c Exod. i. 12.
^d Dan. vii. 11.

tentions among brethren, knowing that such things are most offensive to God, heavy to his people, and give the enemy occasion of reproach. The means that he useth hereunto are chiefly two: 1. The infirmities of the saints, who, though they would do good, yet through sin that dwelleth in them, oftentimes do the evil which they hate: And, 2. The iniquities of false brethren and hypocrites, who always are corrupted in themselves, and seek to bring corruption into the whole body of the church.

2. For when the faithful, through common frailty, defile their precious souls and bodies, through the remainders of sin, both the enemies without take occasion to blaspheme ^a, and the brethren within to stumble and contend; as Moses was murmured against by his own sister and brother, because he had married an Ethiopian wife ^b. And God himself is often angry with the whole church, and punisheth many for the fault of a few; as when David sinned in numbering the people ^c, God, in displeasure, plagued Israel, that of them there died seventy thousand men ^d. Again, the homebred wars and dissentions, are heavier to the brethrens hearts than all foreign troubles; and many weak ones are offended, no less than was Rebekah, who feeling the children strive in her body, made question of her conception, and said, "If it be so, why am I thus ^e?" But, above all, the hypocrites in heart do increase wrath, and oftentimes molest the church, of which they are not ^f, though they be in the same; like the apes and peacocks in Solomon's ships ^g, being indeed the serpent's seed, and appertaining to another kingdom than Christ's, yet are thrust among the saints through Satan's malice, to annoy them; God also permitting this for the trial

^a 2 Sam. xii. 14.

^b Numb. xii. 1.

^c 1 Chron. xxi.

1, 2.

^d Verses 7, 14.

^e Gen. xxv. 22.

^f 1 John

ii. 19.

^g 1 King's x. 22.

trial of his elect. By these means, the little bark of Christ's church hath ever been tossed as with winds and tempests, and is ever like to be, so long as it is on the seas of this world; that none may look for angelical perfection, or absolute peace, upon the earth.

3. The saints are subject, if they be not careful, and have their senses exercised to discern good and evil, to be carried about with divers and strange doctrines; to fall into errors, heresies, and idolatries^h: Satan raiseth, even among teachers of the church, some speaking perverse things, to draw away disciples after themⁱ; and many of the people, are, through their own corruption, prone unto vice, even set on mischief^k. The children of Israel living in Egypt, defiled themselves with the abominations and idols of that land^l: Being brought out into the wilderness, and informed in the statutes of the Lord, they there rebelled against him^m; sinned still, and provoked the most High; tempted God, and limited the holy One of Israelⁿ; made them a molten calf, and said, This is thy God, O Israel, that brought thee up out of the land of Egypt, and committed great blasphemies^o. When they were entered into the good land, promised to their fathers, there also they mingled themselves among the heathen, and learned their works, and served their idols, which were their ruin^p. Many false prophets there were among them, that seduced the people to error and idolatry, strengthened their hands in evil^q; preached peace to the wicked, and put pillows under their arms^r; but smote the righteous, grieved and killed, what in them lay, the souls of such as should not have died. False teachers, faith

^h Heb. xiii. 9.

ⁱ Acts xx. 30.

^k Exod. xxxii. 22.

^l Ezek. xx. 2, 8.

^m Verses 10, 11, 13.

ⁿ Psal. lxxviii.

^o 17, 41.

^p Exod. xxxii. 8.

^q Neh. ix. 18.

^r Psal. cvi. 35, 36.

^s Jer. xxiii. 13, 14, 17.

^t Ezek. xiii. 10, 18, 19.

faith the apostle, there will be amongst us, who privily shall bring in damnable heresies, even denying the Lord that hath bought them^s. The primitive churches had woful experience hereof, while in Galatia they were soon removed away to another gospel, being bewitched by their misleaders^t; who, under a pretence of the law of God, seduced them from Christ, and made them fall from grace^u. And in many other churches, false doctrine fretted as a canker, and destroyed their faith: While some taught the resurrection was past already^x; some with Jezebel and Balaam perswaded to eat of things offered to idols, and commit fornication, with other hateful doctrine of the Nicolaitans^y; idolatrous doctrine of worshipping angels, Christ the head being let go^z; the grace of God turned to wantonness; and God the only Lord, and our Lord Jesus Christ, denied^a; Antichrist, even many antichrists entered in, to deceive and destroy men's souls^b.

4. By such seducers, much trouble and discord was wrought among the people, some of ignorance, some of wilfulness receiving and wallowing in their errors^c; by whom the way of truth was evil spoken of^d; others opposing against them, and earnestly contending for the faith once given to the saints^e. Especially the apostles, and other trusty ministers of Christ, to whose care the souls of men were committed, set themselves against those false teachers, by the word of truth, by the power of God, and by the armour of righteousness on the right hand and on the left^f: commanding men to teach no other doctrine nor give heed thereto^g, but keep the true pattern of wholesome words, in faith and love which is in Christ Je-

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sus;

^s 1 Pet. ii. 1, 2. ^t Gal. i. 6, 7, &c. ^u Chap. v. 4.
^x 2 Tim. ii. 17, 18. ^a Cor. xv. 12. ^y Rev. i. 14, 15, 16.
^z Col. ii. 18, 19. ^d Jude ver. 4. ^b 1 John ii. 18. ^e Jer.
 xxiii. 12. ^d 1 Pet. ii. 2 ^c Jude verse 3, ^f 2 Cor,
 vi. 7. ^g 1 Tim. i. 3.

fus^h; exhorting thereto, reproving and convincing them that spoke against it, stopping their mouths, and rebuking them sharply, that they might be found in the faithⁱ. Those again, like Jannes and Jambres, resisted the truth^k, with prophane vain babblings, disputations, and opposition of science falsely so called^l, prating against them with malicious words^m, and seeking to disgrace themⁿ. And well was it with the churches then, while those circumspect careful watchmen, the apostles and evangelists, lived among them; and took those foxes which destroyed the Lord's vines^o; but after their departure there entered grievous wolves not sparing the flock^p, as by the innumerable heresies, and lamentable decay of churches since that time doth appear.

5. As for doctrine, so about many other things also, contention hath often arisen through mens infirmities, malice, and pride^q; so that by errors in faith, and corruptions in manners, as by a double chain of iniquity, many souls have been fettered and afflicted. For some moved with envy, have sold their brethren to aliens^r, and sought to kill them^s; some through ambition would climb above their calling, and intrude into higher offices^t; presuming upon their own holiness, and seeking to disgrace others^u. And as the church of Christ was infamous all Moses' days^x, for their idolatries, rebellions, and many murmurings, for which their carcases fell in the wilderness, and strife and bloodshed came among them^y; so after that they were seated in the land of Canaan, they continued not long in peace together, but tribe with tribe made war, and rent themselves asunder, to the great reproach

^b 2 Tim. i. 13. ⁱ Tit. i. 9, 12, 13. ^k 2 Tim. iii. 8.
^l 2 Tim. ii. 16. ^l 1 Tim. vi. 5. ^m 3 John verse 10. ⁿ 2 Cor.
^x 10. ^o Song ii. 15. ^p Acts xx. 29. ^q Prov. x. 12.
and xiii. 10. ^r Acts vii. 9. ^s Gen. xxvii. 41. and
xxxvii. 20. ^t Numb. xvi. 1, 2, 7, 9, 10. ^u Verse 3.
^x Deut. ix. 22, 23, 24. and xxix. 4. ^y Exod. xxxii. 26, 27, 28.

reproach of God's true religion, and giving advantage to the common adversary, to invade and dispossess them of their land ^z. Yea, even in families between brethren, parents, and children most bitter and bloody strife brake forth, as the stories of Abimelech ^a, Amnon and Absalom ^b, Absalom and David ^c, and sundry others do declare. Also how they were divided when Christ lived among them, into sects and factions, Pharisees, Sadducees, and the like, the history of the gospel every where sheweth. Neither were the Christian churches, which the apostles had planted, free of this leaven, but contentions among them grew unto schisms and factions, while sundry men followed and relied upon sundry teachers ^d: in their public meetings also, dissentions were among them ^e. Some ministers would of strife and envy preach Christ to the people ^f; some loving the pre-eminence, would tyrannize over the flock, forbidding to receive brethren sent by the apostles, and thrusting them out of the church ^g. And amongst God's elect, most faithful servants, and loving friends, Satan did his utmost to kindle the coals of emulation, dissension, and strife; as between Abraham and Lot ^h, Moses and Aaron ⁱ, Peter and Paul ^k, Paul and Barnabas ^l; and among the Apostles in general, when there was contention who should be the greatest, till they had learned better of their Master Christ. ^m

6. The poison of sin hath spread itself exceeding far in churches, and corrupted the manners and actions of all degrees. For magistrates leaving the love and cherishing of the people, loved gifts, and followed after rewards ⁿ; judged not the fatherless,

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neither

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| ^z Judges xii. and xx. | ² Sam. ii. and iii. 1. | ¹ Kings xiv. 30. |
| and xv. 7, 16, 32, &c. | Isa. ix. 20, 21. | ^a Judges ix. |
| ^b 2 Sam. xiii. | ^c Chap. xv. &c. | ^d 1 Cor. i. 11, 12, &c. |
| ^e 1 Cor. xi. 18, 19. | ^f Phil. i. 15, 16. | ^g 3 John ix. 10. |
| ^h Gen. xiii. 7, 8. | ⁱ Numb. xii. 1. | ^k Gal. ii. 11, 14. |
| ^l Acts xv. 38, 39. | ^m Luke xxii. 14, 25. | ⁿ Isa. i. 23. |

neither did the widows cause come before them: They plucked off their skins from them, and their flesh from their bones; did eat their flesh, and brake their bones, and chop them in pieces as for the pot^o. Again, the subjects despised, and spake evil of their rulers^p, and rose up and rebelled against them^q. The rich were unmerciful, and cruel to the poor^r: Among the people and brethren of the church, were bitter envying, strife, sedition, and reproach^s; every man hunted his brother with a net, so that they could not trust in any friend, but must beware even of her that lay in their bosom^t. The teachers were vain talkers, and deceivers of souls, subverting whole houses, teaching things which they ought not, for filthy lucre's sake^u; the priests wrested the law^x; the prophets were like foxes in the waste places^y, and from them wickedness went forth into all the land^z. Thus judgement was turned into wormwood; faith into heresy, God's grace into wantonness, the liberty of his gospel made a cloak of maliciousness; and instead of the gracious ornaments of his Spirit, there was wretchedness, misery, poverty, blindness, nakedness^a; they had a name to live, but were dead^b. Nor this alone; for they hated such as rebuked them, and would not admit of reproof, but made their faces harder than a stone^c: They killed the prophets, and stoned those that were sent unto them^d: Even when Christ himself came among them, they would not receive him, but said, "This is the heir, come, let us kill him, and the inheritance shall be ours. e."

7. These, and many more such evils, have crept into the churches of God, whereby they have been troubled, distracted, and rent in pieces; many people have been
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^o Mic. iii. 1, 2, 3. ^p Zeph. iii. 3. ^q Jude verse 8. ^r Psal.
iii. 1, 2, 3. ^s Mic. vi. 12. ^t James iii. 14, 16, 10.
^u Mic. vi. 2, 5. ^x Jer. ix. 4. ^y Tit. i. 10, 11. ^z Zeph.
iii. 4. ^a Ezek. xiii. 4. ^b Jer. xxiii. 15. ^c Rev. iii. 17.
^d Verse 1. ^e Jer. v. 3. ^f Matt. xxiii. 37. ^g Luke xx. 14.

been defiled and corrupted, and the saints have had cause to complain, "Thou hast multiplied the nation, " but not increased their joy ^f." Against these, the ministers and witnesses of the Lord have cried out in their several ages; being sent, and rising early to recal the sinners into the right way: Who were threatened, that Sion, for their sakes, should be plowed as a field, and Jerusalem made a ruinous heap ^g, and her habitation left unto her desolate ^h; that Christ would war against them with the sword of his mouth ⁱ, and remove the candlestick out of its place, except they amended ^k. And such as hearkened to the voice of their God, and turned unto him, had their iniquities forgiven, and their crimson sins made white as snow ^l; but such as obeyed not, were devoured of the sword ^m; and wo was unto their souls, for they rewarded evil unto themselves ⁿ; and were called reprobate silver, because the Lord rejected them ^o.

8. Thus cometh it to pass, through Satan's malice, and men's corruption, that the city of God, of which such glorious things are spoken in the scriptures, seemeth more vile and contemptible than any other place: The spouse of Christ appeareth black ^p, who was named the fairest among women ^q; her foes who feared, and marvelled at her ^r, do hiss and say, "Is " this the city that men call the perfection of beauty, " the joy of the whole earth ^s? Her children, to whom much peace was promised ^t, do mourn and cry for the many abominations that are done in the midst of her ^u; and, from the daughter of Sion, all her beauty is departed ^x: Being thus persecuted by the dragon, hated and reproached by the world, molested and forsaken of her own children, misused and

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wounded

^f Isa. ix. 3.	^g Mic. iii. 12.	^h Matt. xxiii. 38.	ⁱ Rev.
ⁱⁱ 6.	^k Verse 5.	^l Isa. i. 18.	^m Verse 20.
ⁱⁱⁱ 9.	ⁿ Jer. vi. 30.	^p Song i. 4.	^q Verse 7.
^r Psal. xlviii. 5, 6.	^s Lam. ii. 15.	^t Isa. liv. 13.	
^u Ezck. ix. 4.	^x Lam. i. 6.		

wounded of her watchmen, to the grief and affliction of her spirituality.

9. And as there was not a healing of this error in time, but the gangrene was suffered to spread and fret, it grew at length incurable, and brought death and desolation upon the diseased churches. For God, after many warnings, and much correction^a, did at length disclaim the faithful city, as a harlot^a, gave her a bill of divorce, and put her away^b; she was no more his wife, nor he her husband^c; his heart forsook her^d; he left his heritage, he gave the dearly beloved of his soul into the hands of her enemies^e; and removed his glory from the midst of herself. Then Jerusalem became, with all the inhabitants thereof, as Sodom and Gomorrah^g; the house of Israel was reputed as dross, the congregation of the saintsⁱ turned to an habitation of devils^k. And the Lord's people that feared his name, were called to forsake and come out from among them^l; to judge them as harlots^m; to plead against themⁿ, and to forsake all communion with them^o. Whereupon followed again most bitter strife, hatred and persecution, whilst they that refrained from evil made themselves a prey^p, and suffered all manner of misusage and affliction at their hands, who made themselves drunken with the blood of the saints^q, and yet boasted to be the church and spouse of Christ, when they were the synagogue of Satan. ^r.

10. This is the troublous estate of the church of God on earth, more tossed and tormented than any other people; of which church, by reason of the

^y Song. v. 7. ^z Isa. i. 5, 6. ^a Verse 27. ^b Jer. iii. 8.
^r Hof. ii. 2. ^d Ezek. xxiii. 18. ^c Jer. xii. 7. ^f Ezek.
ix. 3. and x. 4, 18, 19. and xi. 23. ^g Jer. xxiii. 14. ^h Ezek.
xxii. 18. ⁱ Rom. i. 7. ^k Rev. xviii. 2. ^l Verse 4.
^m Ezek. xxiii. 45. ⁿ Hof. ii. 2. ^o Chap. iv. 15, 17, &c.
Mic. ii. 10. Jer. xvi. 5, 8. Acts ii. 40. ^p Isa. lix. 15. ^q Rev.
xvii. 6. ^r Rev. iii. 9.

the many hypocrites, and vessels of dishonour that are therein^s; though the number were as the sand of the sea, yet but a remnant shall be saved^t; and except the Lord of hosts had left us a seed, we had been made as Sodom, and had been like to Gomorrah^u. For which cause, it behoveth the faints to seek the Lord, while he may be found; and to use medicine, while the disease is curable: For Christ hath ordained ways and means for the purging of his church from corruptions; or, at least, for his elect to keep themselves pure and unspotted from these sins; of which it remaineth to be spoken in the next place.

C H A P. XXII.

HOW THE COMMUNION OF SAINTS MAY BE PURGED OF THE EVILS THAT ARISE THEREIN, BY THE POWER AND CENSURES OF CHRIST; AND HOW NEEDFUL IT IS FOR ALL THE SAINTS TO LOOK HERE-UNTO.

THE Lord Jesus, who is the author of grace and salvation unto his people, is also the finisher of the same, and performer of his good work towards them: And, as he sweetened with a tree the bitter waters of Marah, where also he made Israel an ordinance, promising, that if they would hearken to his voice, he would free them from all the diseases of

^s 2 Tim. ii. 20.^t Rom. ix. 27.^u Verse 20.

of Egypt ^a; so hath he set and shewed us, in the garden of his church, the Tree of life, whose fruit is for meat, and leaves for medicine, to heal the nations ^b: Thus there is no disease incurable to his obedient people; but, in all their troubles, temptations, offences, fears, and other soul-sicknesses, when they cry unto him, he sendeth his word, and healeth them, and delivereth them from their graves of corruption ^c. Most wholesome laws are left unto all churches, to redress the evils that arise within them; which, being wisely handled and applied, by those whose tongues are also trees of life ^d, are more effectual than the balm of Gilead, to recover the health of the daughter of Sion ^e, though Babel's sore cannot be cured ^f.

2. And first, the saints, as they are most nearly united together in one body; so, in the bowels of love and mercy, they are each one to regard his neighbour as himself ^g. And seeing all men have their burden of sins and infirmities upon them ^h, we are exhorted to bear one another's burdens, and so to fulfil the law of Christ ⁱ. If occasions then of offence be offered by speaking amiss, we should remember, that he that sinneth not in word is a perfect man; and in many things we sin all ^k: And that therefore we take that which is spoken in the best part; bear hard words with meekness of spirit, not rendering again evil for evil; but with a soft answer put away wrath ^l. If actions seem offensive, or begin to breed strife, love will teach us, not to be provoked to anger ^m; but with long-suffering to bear all things, and to seek by all gentleness to compound the controversy, for it is a man's honour to cease from strife;

^a Exod. xv. 25, 26. ^b Rev. xxii. 2. Ezek. xlvii. 12.
^c Psal. cvii. 20. ^d Prov. xv. 2, 4. ^e Jer. viii. 22. ^f Chap.
 li. 8, 9. ^g Lev. xix. 18. ^h Psal. xxxviii. 4. ⁱ Gal.
 vi. 2. ^k James iii. 2. ^l Prov. xv. 1. ^m 1 Cor. xiii. 4, 5.

strifeⁿ; therefore, as God's elect, holy and beloved, we should forbear and forgive one another, even as Christ forgave us^o. Thus by loving and gentle demeanour, Abraham stayed strife between Lot and him^p; Gideon between the Ephraimites and him^q; David between his soldiers^r; Moses sought to do the like between two Israelites^s; and we ought all, in the love of Christ, to labour thus to do; for when offences arise, it shall be our glory, if we can *pass them by*, as Solomon hath said^t.

3. But if the trespass be such, as we may not but insist upon it, both for the honour of God, who is offended, and the soul of the sinner, which is endangered, and our own or neighbour's good, who are endamaged thereby; then we are bound to admonish the trespasser hereof: observing two rules; 1. Loving carriage, as becometh brethren: And, 2. Secresy, to conceal the fault as much as we can. For the first, As all our things must be done in love^u; so, when a man is fallen, into any fault, we are called to restore him with the spirit of meekness^x, considering ourselves lest we also be tempted. For the second, we are taught to debate the matter with our neighbour himself, and not to discover the secret to another^y, but to tell him his fault between us and him alone^z. And if by our reproof he do repent, then is he won or gained, his soul saved from death^a; and we are to forgive him in tenderness of heart, as God, for Christ's sake, hath forgiven us^b: And in love we ought to conceal his transgression, and bury the same, not discovering it to others^c, nor repeating it to himself^d; for such dealing maketh
division

ⁿ Prov. xx. 3. ^o Col. iii. 12, 13. ^p Gen. xiii. 8, 9.
^q Judges viii. 1, 2, 3. ^r 1 Sam. xvii. 28, 29, 30. ^s 1 Sam.
xxx. 21, 24. ^t Prov. xix. 11. ^u 1 Cor. xvi. 14. ^x Gal.
vi. 1. ^y Prov. xxv. 9. ^z Matt. xviii. 15. ^a James
v. 20. ^b Luke xvii. 3. Eph. iv. 31. ^c Prov. xi. 13.
^d Prov. xvii. 9. and xvi. 28.

division among principal friends. But if he hear not our private admonition, then should we take with us *one or two*, that in the mouth of two or three witnesses every word may be confirmed^e; and so that by the second or third admonition, he may either be reclaimed, or not spared^f, but brought to further blame and censure. And, if he will not vouchsafe to hear them, then are we to *tell it unto the church*^g, where he may be rebuked of many^h: And, if he refuse to hear the church also, then is he, by the power of Christ, which is given thereuntoⁱ, for the judging of all within the same^k, to be cast out from among the saints, when they are assembled^l, and to be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus^m; and while he remaineth in that impenitent and excommunicated estate, all Christians are to avoid him, and all communion with him, as the Jews avoided heathens and publicansⁿ.

4. The keeping of this rule, causeth much peace in the communion of the saints, for by this orderly dealing with the party, all whispering, backbiting, slandering, and calumniating one of another are stayed; sins which reign indeed among the profane worldlings and heathens^o, but are not sufferable in the city of the Lord^p. By this, occasions of grief and contentions are cut off; for as "where no wood
" is, there the fire goeth out: so where there is no
" tale-bearer the strife ceaseth^q. By this, either the sinner is amended, whereat men and angels do rejoice^r, or the church at least purged of the evil; for "he that
" being often reprov'd, hardeneth his neck, shall
" suddenly be destroyed, and that without remedy:"

^e Matt. xviii. 16. ^f 2 Cor. xiii. 1, 2. ^g Matt. xviii. 17.
^h 2 Cor. ii. 6. ⁱ 1 Cor. v. 4. ^k Verse 12. ^l Verse 13.
^m Verse 5. ⁿ Rom. xvi. 17. 2 Cor. v. 11. Matt. xviii. 17.
^o Rom. i. 29, 30. ^p Psal. xv. 3. and ci. 5, 7. ^q Prov.
xxvi. 20. ^r Luke xv. 9, 10.

“ dy s :” But the church’s wound is cured hereby, as another proverb faith, “ Cast out the scorner, and contention shall go out ; yea, strife and reproach shall cease t.

5. But if the sin be openly committed, then must the sinner be rebuked *openly*, that others also may fear u; or if it be of such a nature, as tendeth to the seducing of men from God, though he that enticeth be near and dear unto us, we are forbidden to spare or keep him secret, for so may many be defiled by his private suggestions; or if any secret hypocritical practice be seen to impeach the truth of the gospel, or upright walking therein; such ought in public to be reprov’d, as Paul for the like fault blamed Peter before all men x. Or, if the crime be heinous, bloody, and dangerous to the life of others, by treason or treachery, such mischief is to be bewrayed, prevented, and punished v; and bloodshed so defileth the land that it cannot be cleansed but by the blood of him that shed it z; such, therefore, faith Solomon, “ shall fly to the grave, let them not slay him a.”

6. The foresaid censures of Christ for rebuke and excommunication, are to be inflicted upon all the members of the church, without respect of persons b, as for other sins, so especially for errors and heresies, and contentions against the true faith: For an heretic must be rejected, after the first and second admonition c: They that teach or receive doctrines which they ought not, must be *rebuked sharply* d, that they may be found in the faith; they that cause divisions and offences, contrary to the doctrine learned, must be *diligently marked and avoided* e; and such disquieters of the church are to be cut off f. Generally, all sinners,

s Prov. xxix. 1.

t Prov. xxii. 10.

u 1 Tim. v. 20.

x Gal. ii. 11, 12, 13, 14.

y Acts xxiii. 16, 17, &c. 1 Kings

i. 11, 12, 13, &c.

z Numb. xxxv. 33.

a Prov. xxviii. 17.

b James ii. 1.

c Tit. iii. 10.

d Tit. i. 11, 13.

e Rom.

xvi. 17.

f Gal. v. 12.

ners, and all unruly persons^h, are liable to the saints admonitions; and if any seem to be contentious, the churches have no such customⁱ; for the Lord is the author of peace in them all^k; neither may the wicked be suffered to remain in the communion of his people^l, but judgement must be executed in the morning^m; neither may any favour evil doersⁿ; for, saith Solomon, "He that justifieth the wicked, him shall the people curse, nations shall abhor him: but to them that rebuke him, shall be delight, and upon him shall come the blessing of good^o."

7. The causes why the saints must thus redress the evils that arise among them, are these, 1. For the glory of God, who commanded this duty in his law, plainly to rebuke our neighbour^p; that so upon warning and sight of his sin, he might bring his sacrifice and reconcile himself unto the Lord, whom he had offended^q; which, if he regarded not, but should do aught with a high hand, he then was said to "blaspheme the Lord, and must be cut off from among his people^r," because he despised the word of the Lord, and broke his commandment. God then who is dishonoured by mens transgressions, will again be glorified among them, either by their confession of^s, or punishment for the same^t. For his way is holy, the polluted may not pass by it^u; they defile his sanctuary and holy things^x; therefore they must sanctify themselves that draw near unto him; for "holiness becometh his house for ever^y."

8. Secondly, for the good of the sinner himself, who by these admonitions, rebukes, and censures, is oftentimes bettered; especially if he be the Lord's elect.

g Luke xvii. 3. h 1 Theff. v. 14. i 1 Cor. xi. 16.
 k 1 Cor. xiv. 33. l Psal. ci. 4, 8. m Jer. xxi. 12.
 n Rom. i. 31. o Prov. xxiv. 24, 29. p Lev. xix. 17.
 q Lev. iv. 23, 24, 28. r Numb. xv. 30, 31.
 s Josh. vii. 19. t Lev. x. 3. u Ezek. viii. 12.
 w Num. xix. 20, 21. x Lev. xxii. 2, 3, 15. y Psal. xciii. 5.

elect. For a prudent man, when he is reprov'd, will understand knowledge ^z; and a rebuke entereth more into him, than an hundred stripes into a fool ^a: The censures of the church are for his humbling ^b, and the salvation of his spirit in the day of the Lord ^c. We owe this therefore as a duty of love unto our brethren, for their good, seeing love covereth a multitude of sins ^d; and that is done when we convert a sinner from going astray, and save his soul from death ^e. And hereupon it was, that God gave that law of rebukes in these words, "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer ^f sin upon him ^g." For what greater hatred can there be shewed, than to see and suffer our brother's soul to perish? therefore Solomon was not afraid to say, that "Open rebuke is better than secret love ^h." And David minding this, did desire that the righteous might smite him, for it should be a benefit; and rebuke him, for it should be a precious oil, which he wished might not fail from being on his head ⁱ. However then the wicked esteem this heavenly ordinance, and hate those that rebuke them; for which cause Christ forbade to cast these heavenly things and pearls to dogs and swine, who would but rend the giver ^k; and Solomon, to speak in the ears of a fool, who would despise the wisdom of their words ^l; yet he saith, "Rebuke a wise man, and he will love thee ^m." And another prophet sheweth how men that by such wounds are drawn to amendment of life, will acknowledge and say, "Thus was I wounded in the house of my friends ⁿ." To verify the proverb, which teacheth, that though the kisses of an enemy

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are

^z Prov. xix. 25. ^a Chap. xvii. 16. ^b 2 Cor. ii. 6.
^c 1 Cor. v. 5. ^d 1 Pet. iv. 9. ^e James v. 10 ^f Lev.
xix. 17. ^g Or bear not sin for him, as Lev. xxii. 9. ^h Prov.
xxvii. 5. ⁱ Psal. cxli. 5. ^k Matt. vii. 6. ^l Prov. xiii. 9.
^m Prov. ix. 8, ⁿ Zech. xiii. 6.

are deceitful, the wounds of a friend are faithful^o.

9. A third cause of these censures, is the benefit of the church; that it may be kept from the contagion and corruption of sinners, which is great and dangerous. For, in as much as they are all one body and brotherhood, the fault of a few, yea, even of one, may be a snare unto the whole company. This, Israel felt of old, when, for Achan's sin, the Lord chastised the whole congregation^p, yea, told them they were execrable^q, and said he would be with them no more, except they destroyed the execrable thing from among them. And that correction was a warning to the church a good while after; and made them for fear of the like again, look severely to their brethrens actions, when they seemed evil in their eyes^r; and say unto them, "If ye rebel to-day against the Lord, even to-morrow he will be wroth with all the congregation of Israel^s." This also the church of Corinth felt, whilst for the suffering of one wicked man, as leaven among them, the whole lump of the congregation was so leavened^t, that the apostle told them, their *rejoicing was not good*^u, because they kept the feast of their passover Christ with such sour leaven among them, whereas even in the shadow thereof, the leaven of material bread was forbidden to be eaten, upon pain of cutting off from Israel^x. The whole church is endangered when they neglect this duty: 1st, Because whilst impenitent sinners are suffered, their example is an evil precedent, and an emboldening of others to do likewise: As even the Heathens could tell King Ahafuerus about Queen Vashti's offence^y; whereas, if the scorner be smitten, the simple will beware^z. And God who punisheth some,

^o Prov. xxvii. 6.
xxii. 11, 12, 16, 20.

^u Verse 6.

^z Prov. xix. 25.

^p Josh. vii. 1, 4.

^s Verse 18.

^x Exod. xii. 19.

^q Verse 12.

^t 1 Cor. v. 1, 2, &c.

^y Esth. i. 16, 17, 18.

^r Josh.

some, for an example to others ^a, would also have his church to chasten evil-doers, that all Israel may hear and fear, and do no more presumptuously ^b: because some will be ready to entice and persuade others unto their vices ^c, especially hereticks, who leaven mens souls with false doctrine ^d, entangle the weak consciences, draw disciples after them ^e, subvert whole houses ^f, and steal away the hearts of the people, as did Absalom ^g; such therefore are to be discovered and cast out, that all may know and beware of them. Needfully then the apostle warneth to let no root of bitterness spring up and trouble us, lest thereby many be defiled ^h; for dead flies cause the ointment of the apothecary to send forth a stinking savour ⁱ: Scornful men, as the proverb saith, bring a city into a snare ^k; and one sinner destroyeth much good ^l.

10. A fourth cause why the evil must be purged out of the church, is to stop the reproaches of the world, and those that are without. For if they take occasion, by the sins of God's people, to speak evil of them, and of the truth and doctrine that they profess ^m; how much more will, and may they do this, if there be no rebuking and censuring of the sinners? As God himself therefore hath a care that his name should not be polluted before the heathen ⁿ, by the punishment and destruction of us his people; so ought we again to have our conversation honest among them, that God may be glorified ^o, and his name not blasphemed by our transgression of his law ^p. Such as break out into infamous vices, therefore, either speedily must repent and amend them, or be cast out from the

X 2

fellowship

^a Numb. xxvi. 10. ⁱ Cor. x. 6. ^j Deut. xvii. 13.
^c Prov. i. 10, 11, and vii. 10, 13, 21. ^d Prov. ix. 14, 15, &c.
^e Acts xx. 30. ^f Tit. i. 11. ^g 2 Sam. xv. 6. ^h Heb.
xii. 15. ⁱ Eccl. x. 1. ^k Prov. xxix. 8. ^l Eccl.
ix. 18. ^m Titus ii. 5. ⁿ Tim. vi. 1. ^o Ezek. xx. 9,
14, 22. ^p 1 Pet. ii. 12. ^p Rom. ii. 23, 24.

fellowship of God and his people ^q; so shall the throne of Christ our king be established in righteousness, when the wicked are taken away before him; as when the dross is taken from the silver, there proceedeth a vessel for the finer ^r.

11. This care of keeping the church pure, the Lord hath required in all ages, by many laws and rites leading men hereunto. He first practised it himself, by the rebuking and calling to repentance our first parents that sinned in paradise ^s; and afterwards, by admonishing and excommunicating Cain ^t. The patriarchs Noah and Abraham, executed these judgments on their own children, when the height of their sin so deserved ^u. So soon as the host of Israel was constituted and ordered, God provided for their holiness and purity in that order wherein he had set them, by causing all sorts of evil to be removed away ^x. First, he commanded, that such as had corporal and ceremonial pollutions, as leprosy or issues, or were defiled by the dead, should be put out of the host ^y. After that, for sins and trespasses, whereby both soul and body were indeed defiled, he required confession, restitution, and sacrifice ^z. And lastly, for the finding out and purging of secret sin, he ordained that severe law of jealousy, with the bitter curse-bringing water, and dreadful effects of the same ^a; by all these teaching them, carefully to cleanse both themselves and the congregation; which that they might the better mind and observe, he afterwards enacted for the lightest, even the ceremonial uncleanness, that the man which purified not himself according to the rites prescribed, should be cut off from among the congregation, as having defiled the sanctuary of the Lord:

^q 1 Cor. v. 1, &c.
10, 11, &c.

^r Prov. xxv. 4, 5.
^s Gen. iv. 6, 7, 11, 12, 14.

24, 25. and xxi. 9, 10, 12, 14. Gal. iv. 30.

and iv. Chapters.

^t Numb. v. 2.

^u Verse 12, 13, 30, 31.

^s Gen. iii. 9,

^u Gen. ix.

^x Numb. i. ii. iii.

^z Verse 6, 7, 8.

Lord ^b: the like he did for all other presumptuous sinners whatsoever ^c. And these laws were kept in Israel, executed among the people ^d, even upon kings, who were rebuked for their sins, and thrust out for their leproxies ^e. Christ also, and his apostles have given many rules, as is before shewed, for cleansing the churches of sin.

12. The keeping of these rules, belongeth to all the saints, as the commandments directed of old to the children of Israel ^f, and in the new testament to all the brethren and church, do shew ^g. It is the duty of love, from which no Christian can be exempted, to be performed by the word of God, which is given unto all, as a two-edged sword, to execute vengeance and rebukes, to bind both kings and nobles, and execute on them the judgement written ^h: this honour, saith David, "shall be to all the saints ⁱ." But chiefly this pertaineth to the ministers and watchmen of the church, who, having the word of reconciliation committed unto them ^k, and overseeing the manners of all the flock ^l, must preach that word, be instant in season and out of season, reprove, rebuke, and exhort, with all long-suffering and doctrine ^m; they must hear the word at God's mouth, and give the people warning from him, admonishing them of their wicked ways, else they shall die in their sins, and their blood shall be required at those watchmen's hands ⁿ: They must teach the people the difference between the holy and profane, and cause them to discern between the unclean and the clean ^o. These have the keys of the kingdom of heaven, in more special manner given unto them, for the binding and

X 3. loosing

^b Numb. xix. 20. ^c Numb. xv. 27, 30, 31. ^d 2 Chron. xiii. 19. ^e 1 Sam. xiii. 13, 14, and xv. 19, 23, 26. ^f Numb. v. 2. ^g Lev. xix. 17. ^h Matt. xviii. 15. ⁱ 1 Cor. v. 5, 8. ^j Psal. cxlix. 9. ^k 2 Cor. v. 19. ^l Acts xx. 28. ^m 2 Tim. iv. 2. ⁿ Ezek. iii. 17, 18, &c. ^o Ezek. xlii. 23.

loosing of sins by the public ministry of the word ^p: They are to guide and go before the people as in other affairs, so in administering the censures of the church ^q. By such God of old did pluck up and root out, destroy and throw down, and again build and plant ^r; by such he cut down sinners in Israel, and slew them by the words of his mouth ^s. Unto such the people are to hearken, obey, and submit themselves ^t; yet also to admonish them again, if need so require ^u, and not suffer themselves to be seduced by false doctrine ^x, brought into bondage ^y, devoured or smitten on the face, but stand fast in the faith and liberty of the gospel ^z; and when any is cast out from among them, or again received in, this must be the joint action of the church assembled, as Christ and his apostles have given direction ^a.

13. Thus are the hurts of the daughter of God's people to be healed by admonitions, exhortations, rebukes, denunciations, censures, and woes ^b; a more wholesome balm, than the sweet words of them that cry peace peace, when there is no peace ^c: for the blueness of the wound serveth sometimes to purge the evil, and the stripes within, the bowels of the belly ^d. By such means the saints are brought to a sight of their sins, which they do away with tears and sacrifice ^e; they fear the Lord and pray before him, and he repenteth of the plague pronounced against them ^f. Therefore ought all God's servants, to love his rebukes and censures, sent by the hands of their brethren; to hear counsel, and receive instruction, that they may be wise in their latter

^p Matt. xvi. 19. John xx. 23. ^q 1 Cor. v. 3. 1 Tim. i. 20.
^r Jer. i. 10. ^s Hos. vi. 5. ^t Heb. xiii. 17. ^u Col.
^x 17. Lev. xxi. 8, 24. ^y 1 John ii. 18, 16, 17. ^z 2 Cor.
^a xi. 20. ^b Gal. v. 1. ^c Matt. xviii. 17, 18, 21. ^d 1 Cor.
^e v. 4, 13. ^f 2 Cor. ii. 7, 8, 10. ^g Ezek. xvi. 13. ^h Jer.
ⁱ vi. 14. ^j Prov. xx. 30. ^k Judges ii. 4, 5. ^l Jer.
^m xxvi. 18, 19.

ter end ^g; to be more careful to bury the dung and
 fin of their souls in the grave of Christ by repentance,
 than the Israelites in their camps to cover their excre-
 ments, for offending the Lord ^h; to judge themselves
 worthy to have been destroyed for their iniquities ⁱ,
 and to cry with the leper, *I am unclean, I am un-*
clean ^k; to acknowledge their faults one to another,
 and pray one for another that they may be healed ^l;
 for mercy is promised to them that confess and forsake
 their sins ^m, and is to be pronounced unto them in the
 name of the Lord ⁿ; they are to be forgiven of their
 brethren and comforted, least they be swallowed up
 with over much heaviness ^o. Thus the ear that
 hearkeneth to the correction of life, shall lodge among
 the wise ^p, but he that hardeneth his neck when he
 is rebuked, shall suddenly be destroyed and cannot
 be cured ^q. Such therefore must be more roughly
 treated, and judgements denounced against them ^r;
 and if they turn not, as in their transgression is
 their snare ^s, and they are holden with the cords of
 their own sin ^t, so must they also by their brethren be
 bound ^u, and their sins retained ^x; and God in hea-
 ven will confirm this censure against them. Then
 are they, till they repent and humble themselves, put
 away and separated from among God's people ^y, ex-
 cluded the heavenly Jerusalem ^z, regarded as stran-
 gers from the common-wealth of Israel, as heathens
 and publicans ^a; and for despising of correction are
 almost brought into all evil in the midst of the congre-
 gation and assembly ^b. And, if they continue still to

hate

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| ^g Prov. xix. 20. | ^b Dent. xxiii. 13, 14. | ⁱ Ezek. |
| xxvi. 31. | ^k Lev. xiii. 45. | ^m Prov. |
| xxviii. 13. | ⁿ 1 Sam. xii. 10, 22. | ^o 2 Cor. |
| ii. 7. | ^p Prov. xv. 31. | ^r Jer. |
| xxvi. 4, 5, 6. | ^s Prov. xxix. 6. | ^u Matt. |
| xviii. 18. | ^x John xx. 23. | Ezra x. 8. |
| ^z Rev. xxii. 15. | ^a Matt. xviii. 17. | ^b Prov. v. 12, 14. |
| | ^l James v. 16. | |
| | ^q Prov. xxix. 1. | |
| | ^t Chap. v. 23. | |
| | ^y 1 Cor. v. 13. | |

hate correction, they shall die ^e: Such judgements hath the Lord appointed for scorers, and stripes for the back of fools ^d. By this means the body of Christ is disburdened of noisome rotten members, the fruitless branches are taken away from the vine ^e: the woman Wickedness pressed down in her bushel, is lifted up and carried away from Jerusalem to Babylon, in the land of Shinar, her own proper place ^f; the old leaven being poured out, the congregation jointly is a sweet and new lump, as the members severally are unleavened ^g; and keep a holy and joyful feast unto the Lord, who now is turned from his fierce wrath, which was kindled for the transgressors ^h. Then he that is left in Sion, and remaineth in Jerusalem, may be called holy, every one written unto life in Jerusalem, when the Lord hath washed the filthiness of the daughters of Sion, and purged the blood of Jerusalem out of the midst thereof, by the spirit of judgement and by the spirit of burning ⁱ.

The ways of the Lord are righteous, and the just shall walk in them; but the wicked shall fall therein. Hos. xiv. 10.

C H A P. XXIII.

HOW FAR THE SAINTS MAY HOLD, AND WALK IN COMMUNION TOGETHER, IF OFFENCES BE NOT REMOVED.

I. **I**T often falleth out, through the default and neglect of churches, that the foresaid law of Christ is not duly practised, but sinners suffered

^e Prov. xv. 10.

^f Zech. v. 8, 9, 11.

11, 12.

ⁱ Isa. iv. 3, 4.

^d Chap. xix. 29.

^g 1 Cor. v. 7.

^e John xv. 2.

^h Josh. vii. 26.

ferred and winked at, yea, sometimes justified and upheld: by reason whereof, all kind of iniquity waxeth and aboundeth, to the dishonour of God, the reproach and grief of men. The duties therefore of the saints, what they are to do themselves, and what to bear in others, is needful to be considered: for their covenant with the church, persuadeth them to peace and concord, and not to schism, or to rend away from the fellowship^a: Again, their covenant with God, bindeth them to the obedience and keeping of all his commandments, with reproof of, and departure from all evil^b.

2. In this strict regard is to be given, 1st, unto the cause and thing itself, which is done or suffered amiss; 2dly, unto the handling thereof, and dealing about the same. For the cause itself, in questions and disputable controversies the saints should bear with one another's infirmities, and diversity of judgment^c, especially for the present, till the truth be tried out, either among themselves, or by the help of other churches; which was the practice in the apostle's days^d: As also in Moses's law, for hard and doubtful matters, the people dispersed through their cities and tribes had aid of the senate in Jerusalem^e. In this case therefore, all Christians should mind that counsel of God's wisdom, not to be wise in themselves^f; if they be otherwise minded, God shall reveal even the same unto them^g; for they know not perfectly, but in part^h. Or, if it be a personal controversy, as much as they may, they fulfil Christ's law, by bearing their brother's burdenⁱ, and procure their own glory, by passing by an offence^k; rather suffering wrong, and sustaining harm, than by strife and

^a Eph. iv. 2.

^b Dent. viii. 1.

Eph. v. 7, 10.

Prov. iv.

26, 27.

^c Rom. xiv. 1, 2, &c. and xv. 1. Phil. iii. 15.

^d Acts xv. 1, 2, &c.

^e Dent. xvii. 8, 9. 2 Chron. xix. 8.

^f Rom. xii. 16.

^g Phil. iii. 15.

^h 1 Cor. xiii. 9, 10.

ⁱ Gal. vi. 2.

^k Prov. xix. 11.

and contention causing reproach^l; remembering his counsel, who said, "Be not righteous overmuch^m. But, if the doctrine be erroneousⁿ, and pernicious for the infecting of mens souls, and withdrawing them from the faith; if the practice be wicked, superstitious, or idolatrous^o, violating God's covenant, injuring their brethren, or defiling themselves, to the slander of the gospel; then the saints must neither suffer, so far as in their power, nor partake at all in any such evil. Yet, before they make any breach in, or departure from the church, they are to use all means, in an holy, meek, peaceable, and orderly manner, for their redress^p, as is before shewed^q.

3. That transgressions may not be suffered in churches, the reasons alledged in the former chapter, do prove; and may further be confirmed by the reproof that Christ sent to the angels and churches of Pergamus and Thyatira, for having and suffering false teachers among them, that drew the people into sin^r; of this fault they were commanded to repent, or else he would fight against them with the sword of his mouth^s, and kill their children with death^t. And such as had kept themselves from these corruptions, were commanded to hold fast that which they had, unto the end^u. On the other hand, he praised the Ephesians, that they could not bear with them which were evil, but had tried and found out false apostles^x. And this mark Solomon set on them that keep the law, that they will set themselves against the wicked^y.

4. And that the saints may not, for fellowship with the church, or any members thereof, do any evil thing, either in God's worship, or the affairs of man, the

^l 1 Cor. vi. 7.	^m Eccl. vii. 18.	ⁿ 1 Tim. i. 3, 4. and
iv. 1, 2, &c.	^o Tit. iii. 9, 10.	Jude verse 5.
^p Col. ii. 18.	1 Cor. x. 6, 7, 8, 14.	^q Heb. xii. 14.
^r Phil. ii. 3.	1 Cor. xvi. 14. and xiv. 40.	^s Rev. ii. 23.
^t ii. 14, 15, 20.	^u Verse 16.	^x Verses
^y 24, 25, 26.	^x Verse 2.	^y Prov. xxviii. 4.

the very form of the law given to them all jointly and severally, sheweth; for God speaketh to every soul apart, "Thou shalt have no other gods before me ^z;" and so in all the other precepts. And lest by the error of many, they should be withdrawn from this obedience, he gave another express law, "Thou shalt not follow a multitude to do evil ^a." After that, when corruption spread among the people, he said, "Tho' Israel play the harlot, yet let not Judah offend ^b." And so far ought all to be from sinning for company, that they should say with Jacob, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united ^c." and, with David, "I hate the congregation of evil doers, and will not sit with the wicked ^d; thus should they wash their hands in innocency, and compass the Lord's altar: for, tho' in sin men join hand in hand, the wicked shall not be unpunished ^e: The soul that sinneth, it shall die ^f; and, whether it be man or woman, or family, or tribe, who shall turn away their heart from the Lord, and so persist, blessing themselves in their evil courses, he will not be merciful to such a person, but put out his name from under heaven ^g. And the Lord, when he taketh his people by the hand, teacheth them not to walk in the way of such people, but to sanctify and fear him ^h. This then is the duty of every soul, that they keep themselves pure, and refrain from all wickedness, that so the praise of Judah may come upon them, who yet ruled with God, and was faithful with the saints, when Ephraim compassed the Lord with lies, and the house of Israel with deceit ⁱ. So also shall their reward be with those few in Sardis, which church had a name to live, and was dead, who had not defiled their garments,

^z Exod. xx.
^c Gen. xlix. 6.
^f Ezek. xviii. 4.
viii. 11, 13.

^a Exod. xxiii. 2.
^d Psal. xxvi. 5, 6.
^g Deut. xxix. 18, 19, 20.
ⁱ Hos. xi. 12.

^b Hos. iv. 15.
^c Prov. xi. 21.
^h Isa.

ments, and should walk with Christ in white, for they were worthy ^k.

5. Moreover the saints must have a care of their communion in the church, that by reason of their brotherhood and corporation, they partake not with other mens sins^l. True it is, that some hypocrites will carry themselves so cunningly, that they can hardly be discovered or avoided; and even when in godly jealousy they may be suspected, such must be born with in patience, till their sins be ripe. It appeareth, that the apostles themselves were much troubled with such, whom they therefore called deceitful workers^m, for that they could, like Satan, transform themselves into the apostles of Christ, and ministers of righteousness; and these sought occasion against the faithful servants of Godⁿ, and would impurely, even of envy and strife, preach Christ, supposing to add more affliction to their bonds^o: neither hath the church, in any age, been without such tares, whose judgement with the Lord is not far off, and whose damnation sleepeth not. But if their wickedness be apparent, they must either be reclaimed from their sin, or rejected; otherwise the whole church may be leavened^p, and in fault also, as is before proved. And when either in God's worship, corruptions are admitted, or the open wicked suffered unamended, all the godly ought not only to reprove and witness against these evils, but refrain from partaking with the church in them. So did the prophets and holy men of old themselves, and so they taught others. When false worship was set up in the churches, they warned the people not to come there^q; when false prophets taught, not to hear them^r; yea, though they were their own children, to thrust them through when they prophesied^s. And generally,
for

^k Rev. iii. 1, 4. ^l 1 Tim. v. 22. ^m 2 Cor. xi. 13, 14, 15;
ⁿ Verse 12. ^o Phil. i. 15, 16. ^p 1 Cor. v. 6. ^q Hos.
iv. 5. ^r Jer. xxiii. 16. ^s Zech. xiii. 3.

for all iniquity against God and men, they taught every one to refrain, as they loved their lives and salvation^t, to turn themselves, and cause others to turn from all their transgressions^u; because they should be judged every one according to his ways. Hereupon the godly, when they could not reclaim their brethren, both mourned and cried for all the abominations done among them^x; and also refrained from evil, whereby they made themselves a prey to the wicked^y, who hated them, and cast them out for God's name's sake^z; yet they again were taught to judge them after the manner of harlots^a; to plead with their mother, the church, that she was not the wife of the Lord, nor he her husband^b; but that for her adulteries she should be slain, and her children unpitied, if she took not away her fornications out of her sight. And in Jeremiah's days, the Lord asketh, "What hath my beloved to do in my house, seeing she hath wrought lewdness with many^c? and the holy flesh, (*i. e.* the flesh of the sacrifices,^d) is passed from thee," (being defiled by thy impure actions, and therefore rather to be burnt with fire, than eaten of any man^e;) "for when thou doest evil, thou rejoice^f:" so that it were better for every godly one to separate from, than communicate with that worship; as another prophet saith^f, the sacrificing of bullocks and sheep, was as if they had slain a man, or cut off a dog's neck, or offered swines blood, and the burning of incense, as if they blessed an idol; they having chosen their own ways, and their soul delighting in their abominations. In like manner did Christ inform his apostles, and they the churches, that they should not admit of any erroneous doctrines, nor partake in any evil act with the

Y

scribes

^t Ezek. xviii. 10, 11, 12, 13, 20.
^x Ezek. ix. 4. ^y Isa. lix. 15.
 xxiii. 45. ^b Hof. ii. 2, 3, 4.
 ii. 13, 14, 15. ^e Lev. vii. 19.

^u Ezek. xviii. 30, 31.
^z Isa. lxvi. 5. ^a Ezek.
^c Jer. xi. 15 ^d Hag.
^f Isa. lxvi. 3.

scribes and pharisees, but let them alone like blind guides^g, and save themselves from that untoward generation^h; to have no fellowship with the unfruitful works of darknessⁱ; to separate and turn away from false teachers, and evil doers^k; to try the spirits^l; and having tried all things, to keep only that which is good^m; to refuse all fellowship with false teachers; not to receive them into their house, nor bid them God speedⁿ; to hold such accursed as should preach otherwise than they had received of the apostles^o: And in general, not to partake of the sins of others, that they receive not of their plagues^p.

6. By these, and many other such scriptures, we are taught not to keep communion with a people or church in any open or known wickedness, against either table of God's law; for that were to honour man more than God. Our fellowship is in the light, not in darkness^q; neither is it walking aright, to speak against faults in others, and ourselves to do the same^r: how shall our reproofs or admonitions be regarded of men, when the beam is in our own eye^s; and our works do justify more, than our words can condemn them^t? The prophets of old, our Saviour and his apostles, are never found either to do, or to join in the doing of any unlawful thing, for which they blamed their people: In like manner must *we* walk, else shall we be inexcusable before God and men; for, as it is written, "Wherein thou judgest another, thou condemnest thyself, for thou doest the same things^u."

7. In our assemblies, where God's presence is^x, our holiness, fear, and obedience ought most to shine; and all evil things must be shunned: where, by reason of our near conjunction and communion, the contagion

g Matt. xv. 14. h Acts ii. 40. i Eph. v. 7.
 k 1 Tim. vi. 5. l 1 Tim. iii. 5. m 1 Thess.
 v. 21. n 2 John 10. o Gal. i. 8, 9. p Rev. xviii 3.
 q 1 John i. 6, 7. r Psal. l. 16, 17, 18. s Mat. vii. 3, 4.
 t Tit. i. 16. u Rom. ii. 1. x Psal. lxxxix. 7.

contagion of sin may spread over all. For there all are one body, because they are all partakers of one bread y. And if the wicked partake with us; neither we nor the holy things can sanctify them; but, contrariwise, they defile us, and every thing they touch, as the law saith, "Whatsoever the unclean person toucheth, shall be unclean: and the soul that toucheth it, shall be unclean until even z." And this *touching* figured our fellowship together in the church, as the apostle sheweth a; and by this the Prophet Haggai convicted the people of Israel to be unclean in God's sight, they, and all their works and sacrifices b. Wherefore strict laws were given to that nation, as well priests as people c, even upon pain of death d, that none in his uncleanness should touch the holy things of the church e, for that was not only a defiling the things themselves f, but God's name also g. For avoiding hereof, the priests were to teach the people, how "to discern between holy and profane, clean and unclean h." Which, if they did, and took away the precious from the vile, then were they *as God's mouth* i: otherwise, when they put no difference between holy and profane, they "broke God's law, and defiled his holy things k:" for which cause he poured out his indignation upon them l. And now that all Christians are made priests unto God m, even a kingly priesthood n to reign upon earth o, and have the power of Christ p, to judge all that are within the church q, and cast out the wicked from among them r: they ought to retain and use their power s, to execute the judgement

Y 2.

y 1 Cor. x. 17.	z Numb. xix. 21.	a 2 Cor. vi. 14,
15, 17.	b Hag. ii. 14, 15.	c Lev. xxii.
e Verse 3.	f Verse 15.	g Lev. xiii. 2, 32.
xliv. 23.	i Jer. xv. 19.	h Ezek. xiii. 25.
m Rev. i. 6.	n 2 Pet. ii. 9.	o Rev. v. 10.
v. 4.	q Verse 12.	r Verse 13.
Gal. v. 1.		s 1 Cor. vii. 23.
		b Ezek. i Verse 31.
		d Verse 9.

judgement that is written ^t; and, as the priests of old, to keep God's laws and statutes in all his assemblies ^v, or else to depart from among them ^x.

8. For if any church or people, violate God's covenant, by sinning against him, and one against another: and if their ears be uncircumcised, that they cannot hearken to admonition ^y, nor be ashamed when they have committed abomination, but despising the word walk stubbornly with God, and will not be reclaimed ^z; then they that were yesterday God's people, are risen up for an enemy ^a, and he will walk stubbornly in anger against them ^b, and his soul will abhor them ^c; he will bring their sanctuary to nought, and will not smell the savour of their sweet odours ^d; the incense of their prayers is an abomination unto him ^e; he hateth, he abhorreth their feast-days, and will not smell in their solemn assemblies ^f; both them, and the house which he had hallowed for his name ^g, will he cast out of his sight ^h, and remove the candlestick out off his place ⁱ; the Lord of hosts that planted them, pronounced a plague against them ^k; he will take his kingdom from them, and give it to a nation which shall bring forth the fruits thereof ^l; and their habitation shall be left unto them desolate ^m. He will do unto them as he threateneth by his prophet: "For the wickedness of their inventions I will cast them out of my house: I will love them no more ⁿ:" And again, "My God will cast them away, because they did not obey him ^o." For rebellion is as the sin of witchcraft, and transgression is wickedness and idolatry ^p; seeing they have cast away the word of the

^t Psal. cxlix. 9.

^v Ezek. xlv. 14.

^x Isa. lii. 12.

^y Jer. vi. 10.

^z Verse 15.

^a Mic. ii. 8.

^b Lev.

xxvi. 28.

^c Verse 30.

^d Verse 31.

^e Isa. i. 13.

Prov. xv. 8.

^f Amos v. 21.

^g Jer. vii. 15.

^h 1 Kings

ix. 7.

ⁱ Rev. ii. 5.

^k Jer. xi. 17.

^l Matt. xxi. 43.

^m Matt. xxiii. 38.

ⁿ Hof. ix. 15.

^o Hof. ix. 17.

^p 1 Sam. xv. 23.

the Lord, therefore he casteth away them; the curse is poured upon them, and the oath that is written in the law. For God proclaimeth, "Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers, — saying, Obey my voice, and do according to all these things, which I command you, so shall ye be my people, and I will be your God ^r:" and his servants answer and say, "So be it, Lord ^s. Thus the curse devoureth the land, of that assembly or people; and the inhabitants thereof are desolate, because they transgressed the laws, changed the ordinances, and brake the everlasting covenant ^t; and then the Lord sweareth and saith, "I abhor the excellency of Jacob, and hate his palaces ^u.

9. Then they that cried out against their abominations, are marked and saved from destruction ^x; a book of remembrance is written before the Lord, for them that fear him, and think on his name ^y; and they shall be unto him for a flock, and he will spare them as a man spareth his own son that serveth him ^z. They shall discern between the righteous and the wicked ^a; unto them shall the Sun of righteousness arise with healing under his wings ^b; and they shall tread down the wicked as dust under the soles of their feet ^c. Thus the Redeemer will come unto them that turn from iniquity in Jacob ^d; and he will leave in the midst of it an humble and poor people, and they shall trust in his name, and the remnant of Israel shall do no iniquity, nor speak lies ^e; and over them will the Lord rejoice with joy, he will rest in his love, even with joy will he rejoice over them ^f.

The Lord preserveth all them that love him: but he will destroy all the wicked. Psal. cxlv. 20

Y 3

CHAP.

^q Dan ix. 12.

^r Jer. xi. 3, 4.

^s Verse 5.

^t Isa.

xxiv. 5, 6.

^u Amos vi. 8.

^x Ezek. ix. 4, 6.

^y Mal.

iii. 16.

^z Verse 17.

^a Verse 18.

^b Mal. iv. 2.

^c Verse 3.

^d Isa. lix. 20.

^e Zeph. iii. 12, 13.

^f Verse 17.

C H A^p. XXIV.OF THE COMMUNION THAT ONE CHURCH
HATH WITH ANOTHER.

1. **H**AVING spoken of the faint's communion in their several congregations, wherein they are distinct bodies, and owe special duty and care one toward another; it remaineth that something be said of the communion between church and church: For tho' they be disjoined in place, yet are they united in heart and spirit, so as they generally are but one body or church, under one head Christ: called in one hope of their vocation, by one God and father of all; and must endeavour to keep the unity of the Spirit in the bond of peace ^a.

2. When Christ sent forth his apostles into the world, he gave them one and the same commission, for preaching the gospel in all nations, and teaching them to observe whatsoever he had commanded ^b; who thereupon preached one common faith ^c, a covenant and gospel everlasting, for every tongue and people ^d, and exhorted them earnestly to contend for that faith once delivered to the saints ^e. And, as the faith was one, so there was one rule or canon ^f, for all God's Israel to walk by; the same officers in all churches ^g; the same ordinances and decrees ^h; the same ways taught by the apostles every where, in every

^a Eph. iv. 4, 5. Col. i. 18.^b Matt. xxviii. 19, 20.^c Eph. iv. 5. Tit. i. 4.^d Heb. xiii. 20. Rev. xiv. 6.^e Jude verse 3.^f Gal. vi. 16.^g Acts xiv. 13. and xx. 17.

James v. 14. 1 Pet. v. 1. Tit. i. 5.

^h 1 Cor. vii. 17. and

xvi. 1. Acts xvi. 4.

very church ⁱ, and all others forbidden ^k, so peace was set by God in all churches of the saints ^l.

3. And as the church, generally considered, is the *mother* of all the faithful ^m; so the particular churches are *sisters* each to other ⁿ, and there is a *brotherhood* of the saints throughout the world ^o; they being all one in Christ Jesus ^p, the one shepherd, that hath made one sheepfold ^q: and are therefore exhorted to be all of one mind, and to love as brethren ^r. For so it was prophesied of the latter days, that all nations should jointly seek for the knowledge of God's ways, in the mountain of his house; and nation not lift up a sword against nation any more ^s.

4. From hence ariseth the communion of love, and all God's graces and blessings among the churches; wherein our elder sister, the congregation of Israel, hath walked before us for an example: For she had mind and care of us when we were small, and without breasts ^t, not able to bear or nurse up children to the Lord; she prayed for us unto God ^u; made mention of us unto her acquaintance ^x, and taught her children, by many propheties ^y, to expect our birth, calling, and conjoining in one spiritual body, faith, worship, and religion. And now, that we through Christ have obtained this riches and mercy, though it be by her fall and diminishing ^z; we ought both to nourish unity and peace among ourselves, and to remember her again, who, notwithstanding her present misery, is beloved for her father's sake ^a, and shall again

i 1 Cor. iv. 17. k 1 Tim. i. 3. and vi. 3, 14. l 1 Cor. xiv. 33. m Gal. iv. 26. n Song viii. 8. o 1 Pet. v. 9. ἀδελφότης. p Gal. iii. 28. q John x. 16. r 1 Pet. i. 1. with iii. 8. s Isa. ii. 2, 3, 4. t Song. viii. 8. u Psal. lxxvii. x Psal. lxxxvii. 4. y Gen. ix. 27. and xii 3. Psal. ii. 8. and lxxii. 8, 9, 10, 11. Isa. xlix. 6. and lxvi. 29, 31. Hos. ii. 23. Mal. i. 11. z Rom. xi. 12. a Verse 28.

again obtain mercy ^b; which, what will it be unto us but life from the dead ^c!

5. Examples also we have of the churches in the apostle's days, who communicated each with other, in blessings spiritual and temporal, as amongst others, chiefly appeareth in those two loving sisters the churches at Jerusalem and Antioch, the one of which were Jews, the other Gentiles. For they in Jerusalem, hearing that many in Antioch were turned unto Christ, for their further edification, sent Barnabas unto them ^d, a good man, and full of the holy Ghost, and of faith ^e; by whose means much people joined themselves unto the Lord. The Antiochians knowing, as the apostle saith ^f, that if they were made partakers of their spiritual things, their duty was to minister unto them in carnal things; when they heard of a famine foretold to come over all the world, sent succour to their brethren in Judea, by the hands of Barnabas and Saul ^g. Again, when there grew a dissention ^h, by means of false doctrine sown amongst them, they sent the said Paul and Barnabas for advice and help unto Jerusalem; which church, after great disputation, even by the apostles themselves ⁱ, sent back choice and chief men of their own company, to Antioch, with Paul and Barnabas, and wrote letters also concerning the same matter ^k; so, both by word and writing, the multitude of believers there, were confirmed in the truth, and rejoiced for the consolation ^l.

6. Thus have we a pattern and precedent of Christian duties between churches, in that church which first was crowned with the name of Christians ^m; and have, besides this, many other instructions and examples proposed in the scriptures; as of the churches
in

^b Rom. xii. 31. ^c Verse 15. ^d Acts xi. 22, &c. ^e Verse 24.
^f Rom. xv. 27. ^g Acts xi. 28, 29, 30. ^h Acts xv. 1, 2, &c.
ⁱ Verse 7. ^k Verse 22, ^l Verse 30, 31, &c. ^m Acts xi. 26.

in Macedonia, so ready and instant to bestow grace and fellowship of ministring to other saints ⁿ; of Corinth also, in the like case, whose readiness of mind Paul boasted of to other congregations, and their zeal provoked many ^o. And well was it with the churches then, which strove not for primacy, nor knew any pre-eminence one over another; but walked as brethren, under one arch-pastor Christ, who still walked among them, visiting the ways and works of those golden candlesticks ^q, whose lights shined not only to enlighten themselves, but others; so that they were followers of the apostles, and of the Lord ^r; examples to their sister churches ^s, in doctrine, faith, virtue, and followers of them in patience ^t; for which the apostles rejoiced in the churches of God ^u. Hereupon followed prayers one for another ^x, thanks, and salutations, with all other means to nourish love, and continue peace. Then was fulfilled the prophecy of Isaiah, which foretold of a path from Egypt to Ashur ^y, that is, from one church and nation of the Gentiles to another, whereby they should come and communicate together in the worship of God, Israel also being a third with them, even a blessing in the midst of the land, (as we have seen before in the church at Jerusalem ^z;) and the blessing of the Lord upon it, in this holy communion, saying, "Blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance ^a."

7. From these few examples, compared with the former general duties of all Christians ^b, it may appear how churches owe help, comfort, and refreshing to one another, as they have need and ability, and should

ⁿ 1 Cor. viii. 1, 2, 3, &c.

^o Chap. ix. 1, 2, 3, &c.

^p ἀφ' ἑαυτῶν 1 Pet. v. 4.

^q Rev. ii. 1, 2, &c.

^r 1 Thess.

i. 6.

^s Ver. 7, 8.

^t 1 Thess. ii. 14.

^u 2 Thess.

i. 4.

^x 2 Cor. ix. 13, 14, 15. Rom. xvi. 4, 16. 1 Cor. xvi. 19.

^y Isa. xix. 23, 24.

^z Acts xi. and xv.

^a Isa. xix. 25.

^b Chap. xviii. and xix.

should not envy nor vex one another, but as Ephraim and Judah, flee together upon the shoulders of the common enemy, yet avoiding both ambition and confusion^c. For altho' we may advise, exhort, warn, reprove, &c. so far as Christian love and power extendeth, yet find we no authority committed to one congregation over another, for excommunicating the same, as every church hath over her own members. Christ reserveth this power in his own hand, to remove the candlesticks out of their places, if they sin, and repent not^d. And he, in his epistles to the seven churches^e, dealeth with each of them severally, for their own estate and faults; not imputing the sins of one unto another, although the admonitions given to every one, were to be a warning to all churches, even whosoever had an ear to hear. Neither may members run disorderly from church to church, which may work trouble and confusion; for avoiding whereof, in the apostles days, letters of commendation were written^f, for such as by occasion travelled to other places; that they might be esteemed and received as brethren: As, on the contrary, false teachers, hereticks, excommunicates, and such like, be shunned and avoided^g.

8. As for communicating with another church, when it lieth in sin, Christians are to consider the things mentioned in the former chapter. For, when they may not partake with their own congregation unto which they are joined, neither may they partake with another, being in the same estate and transgression. A multitude cannot make an evil thing good^h; neither can many, nor all churches together, justify or make tolerable, that which God's law condemneth; for all men, though they be laid together in

^c Isa. xi. 13, 14.
chapters.

^f 2 Cor. iii. 1, 3. 3 John 8, 9, 10. Col. iv. 10.
Acts xv. 24, 25, &c.
ii. 17. and iv. 14, 15.

^d Rev. ii. 5.

^e Rev. ii. and iii.

^g 1 Tim. i. 20. 2 Tim. i. 12. and

^h Exod. xxiii. 2.

in the balance, are, as the Psalmist says, "lighter than vanity i." It is *righteousness*, according to the true proverb, which *exalteth a nation*; but *sin is a reproach to any people* k. As therefore when Israel was in trespass, Judah was forbidden to sin l, and every godly Jew to go to their assemblies; so the Christians in Sardis, who were commended of Christ for not defiling their garments in the sins of that church m, could not have been blameless, if they had joined with their sister church of Thyatira, where Jezebel sat as doctress, to teach, and to deceive God's servants n.

9. When Aholah, *i. e.* the church of Samaria, had defiled herself with the idols of Assyria, and was therefore chastised of God o, it should have been a warning to Aholibah, *i. e.* the church of Jerusalem, not to do the like, nor to partake in her sister's evils: but, when they became both one sort, the Lord's heart forsook them both alike p; and because Jerusalem walked in her sister's way, therefore God gave the others cup into her hand q; the cup of destruction and desolation r. For the Lord being exceeding wroth with Israel, and having put them out of his sight, that none were left but the tribe of Judah only s; yet Judah, not keeping the commandments of the Lord their God, but walking after the fashion of Israel, which they used, the Lord did therefore cast off all the seed of Israel, afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight t. It behoveth all therefore to mind well their communion, both with their own and other churches; and to nourish peace, with holiness; to keep communion, in light, and not in darkness; for we must all appear before the judgement seat of Christ,

i Psal. lxii. 9.

k Prov. xxiv. 34.

l Hof. iv. 15.

m Rev. iii. 4.

n Rev. ii. 20.

o Ezek. xxiii. 4, 14.

p Verse 18.

q Verse 31.

r Verse 33.

s 2 Kings xvii.

18, 19.

t Verse 20.

Christ^u, where every one of us shall give account of himself unto God^a, and every man bear his own burden^y. As we have sown to the flesh, so shall we reap: The soul that hath sinned shall die^z: Noah, Daniel, and Job, shall deliver neither son nor daughter, but their own souls, by their righteousness^a. And whosoever overcometh, shall inherit all things^b; and shall not be hurt of the second death^c.

Sow to yourselves in righteousness, reap in mercy.
Hof. x. 12.

C O N C L U S I O N.

SEEING then we have received such grace from God, (as many as believe in the name of his Son Christ,) so that we are raised up from the grave of sin^d, wherein we all lay naturally the children of wrath^e; and are called with a holy calling, from the servitude of Satan and sin, and all communion with the wickedness of this world, to serve the Lord in freedom of spirit, and newness of life, according to his word, and are conjoined in a holy society with himself, after a wonderful and incomprehensible manner, apprehended by faith, and one with another in the fellowship of the gospel; being through his mercy made a chosen generation, a kingly priesthood^f, washed from all our sins in the blood of Christ^g, and reigning with him on earth, by mortifying and subduing our earthly members^h; and seeing we have
in

^a 2 Cor. v. 10.

xviii. 20. 21.

^c Rev. ii. 11.

ii. 3.

^x Rom. xiv. 12.

^a Chap. xiv. 13, 14, 20.

^d Ezek. xxxvii. 12.

^f 1 Pet. ii. 9.

^y Gal. vi. 5.

John v. 25.

^g Rev. i. 5.

^z Ezek.

^b Rev. xxi. 17.

^d Eph.

^h Rev. v. 10.

in this estate, all the promises of life, blessing, and salvation, the presence and protection of him our God, the guard and assistance of his holy angels ⁱ, and whatsoever thing is good, for our help, joy and comfort, while we live on earth: what remaineth then but that we purge ourselves from all filthiness of the flesh and spirit, and so grow up unto perfect holiness in the fear of God ^k, making streight steps unto our feet, running with patience the race that is set before us, fighting the good fight of faith and of afflictions, resisting sin both in ourselves and others, nourishing mutual love and peace, and working out our salvation in fear and trembling ^l. Thus after we have ended this warfare in the flesh, and have so fought as to have won the victory, none other can receive our crown; our souls shall flit out of these earthly tabernacles, our bodies sleep and rest in their beds, till our change come ^m; and our souls not sent to the spirits in prison ⁿ, but received among the spirits of just and perfect men ^o, we shall rest from our labours, and wait for the full redemption of our bodies, at that day, "when our Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe ^p:" then shall all be where he himself is, and see the blessed face of God, and there enjoy that heavenly communion in the great assembly of all saints

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ⁱ Heb. i. 14. ^k 2 Cor. vii. 1. ^l Phil. ii. 12. ^m Isa. lvi. 2. ⁿ 1 Pet. iii. 19. ^o Heb. xii. 23. ^p 2 Thess. i. 8, 9, 10.

saints, with everlasting joy upon their heads, where sorrow and mourning shall be forgotten, and all happiness and pleasures possessed for evermore. For desire of that day, the Spirit and the bride say, Come, And let him that heareth say, Come. The faithful and true Witness saith, "Surely I come quickly: Amen. Even so come Lord Jesus!"

He that is holy let him be holy still. Rev. xxii. 11.

F I N I S.

Rev. xxii. 17.

r Verse 10.

OF

THREE SORTS OF MEN

Diversely affected in Things concerning GOD.

Men are either,

WICKED, HYPOCRITES, OR SAINTS.

OPEN WICKED, HYPOCRITES.

SAINTS.

Licentious, and profane livers ; professed enemies of the law of the Lord, Job xxi. 14, 15.

Outwardly religious, but inwardly wicked, hating God's law, and the true righteousness. Isa. xxix. 13. Mic. iii. 11.

That rightly believe and obey God's word, with their utmost power : the friends of the Lord, Psal. cxix. 3, 5, 10, 11. &c.

These are born but after the flesh, therefore favour they only the things of the flesh, and remain as they are by nature, children of wrath, John iii. 6. 1 Cor. ii. 14. Eph. ii. 3.

These seem to be renewed, and born again, of the Spirit ; they are enlightened, and boast of heavenly grace, yet continue they still in their old natural corruption, unwashed from their filthiness. Heb. vi. 4. Isa. lxv. 5. John viii. 41, 42. Luke vii. 35. Prov. xxx. 12.

These are born anew, not of the blood, nor of the will of the flesh, or of man, but of God ; therefore they favour the things of God, and mind heavenly things, being children of wisdom, John i. 13, and iii. 3. Luke vii. 35.

These are neither chosen of God, *These are called but not chosen,* These are called and chosen of God,

OPENWICKED. HYPOCRITES.

SAINTS.

God, nor called; *are in the church* God; and both in
 being neither of *for a while, but* and of the church,
 the church, nor *not of it,* Matt. and so continue,
 in the same, Psal. xxii. 14. 1 John Eph. i. 4. &c.
 xi. 5. Rev. xii. ii. 19. 1 Cor. John xvii. 9.
 15. v. 12.

In these sin *In these righte-* In these sin
 daily increaseth, *ousness increaseth* dieth, and righte-
 inwardly and out- *outwardly, but* ousness reviveth
 wardly, till right- *liveth inwardly,* daily, both in-
 teousness in them *and aboundeth,* wardly and out-
 be utterly ex- Isa. i. 11, &c. wardly, Rom. vi.
 tinct, Psal. xxxvi. Jer. iii. 4, 5. 2, 3, 4, &c.
 1, 2, 3, 4.

To these, the *To these God* To these the
 law, if it be sent, *giveth the stony* law is not given,
 cometh in tables *tables, and they* or it lieth not (*in*
 of stone, for such *receive them; but* *not*) on them;
 is the nature of *Moses' face so* 1 Tim. i. 9. for
 their hearts; but *shineth, that they* they have the
 they receive it *cannot look upon* gospel, the law,
 not: The tables *him, unless he* and the ministry
 are broken before *vail his counte-* of the Spirit, and
 they come at *nance. They out-* God's word is
 them; for these *wardly keep the* written in fleshy
 dance, as it were, *law, and rest* tables of their
 about the golden *therein; they also* hearts, within
 calf of their own *teach others to* and without, by
 impiety; know *keep it, yet are* the finger of
 not what is be- *themselves trans-* God; and they
 come of Moses; *gressors of it; the* all behold as in a
 they break and *inward power,* mirror the glory
 violate all, Exod. *and end thereof* of the Lord with
 xxxii. yet unto *they cannot see,* open face, and
 are

OPEN WICKED. HYPOCRITES.

SAINTS.

such the law is given, and lieth upon them as a curse and condemnation, 1 Tim. i. 9, Deut. xxvii. 15,—26.

Exod xxxiv. 29, 30. &c. 2 Cor. iii. 13, 14. Rom. ii. 17, 22, 23, &c. Spirit of the Lord, 2 Cor. iii. 3, 18. Ezek. xi. 19. Heb. viii. 10.

These keep not the law, neither are they kept by the law; but break forth into all sin and wickedness, Job xxiv. 13, &c. Psal. lxxiii. 8, 9.	<i>These though they keep not the law, yet are kept by the law, and restrained by terror thereof, from open wickedness, Matt. xxiii. 13, 16, 23, 25.</i>	These are the right keepers of the law in spirit; which some time also were kept of the law till faith came, Psal. cxix. 33, 44. Gal. iii. 23, 25.
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These hate the law, and profess their hatred of it, Psal. ii. 3. Job xxii. 17.	<i>These hate the law, but profess to love it, Psalm lxxviii. 36, 37.</i>	These love the law, and profess their love, Psalm cxix. 97. Rom. vii. 22.
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These are naked, yet without shame; though all men see their filthiness, they hide it not, Jer. vi. 15. and viii. 12.	<i>These ashamed of their nakedness cover it with fig-leaves, or spiders webs i.e. their own external righteousness, Isa. lix. 5, 6.</i>	These have their nakedness covered of Christ and by the garments of his righteousness, Rev. iii. 18. and xvi. 15.
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These call not upon God, Psal. xiv. 4.	<i>These cry, but God heareth them not, Isa. i. 15.</i>	These call upon God and he answereth them. Jer. xxix. 12, 13.
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OPEN WICKED.

HYPOCRITES.

SAINTS.

These accus- *These change* These change
tomed to do evil, *their words and* both their actions
neither change *works, but not* and themselves;
themselves, nor *themselves,* Gen. or rather, are
their actions, Jer. iv. 3, &c. xxviii. changed of the
xiii. 23 8, 9. Hof. vii. 16. Lord, Rom. xii.
2.

These are stran- *These are in the* These are no
gers, not chil- *house, but as ser-* more strangers,
dren, nor yet *vants, not as chil-* but children of
servants in the *dren,* John viii. God's family,
household of faith, 35, 36. Gal. iv. wherein they a-
Eph. ii. 12. Psal. 22, &c. bid for ever,
lviii. 3. Gal. iv. 28. 1 Joh.
iii. 1.

These go not *These go with* These go to
out to meet the *their lamp, but* meet the bride-
Bridegroom; nei- *without oil, they* groom with oil
ther come to the *come to the feast* in their lamps;
wedding, though *but want the* and are arrayed
they be invited, *wedding garment,* with the wed-
Mat. xxii. 3, 5. Mat. xxv. 3. and ding-robe, Matt.
xxii. 11, 12. xxv. 4.

These are dark- *These are light* These are light
ness both before *before the world,* both before God
God, and the *but darkness be-* and the world,
world, Prov. iv. *fore God,* Matt. Eph. v. 8. Matt.
19. vi. 2, 5, 16. Isa. v. 16. Philip.
lviii. 2, 3, 8. ii. 15.

These, though *These, though* These see their
sick unto death, *they see and know* sins, & feel them-
yet, like the mad- *their sickness, yet,* selves wounded
by

OPEN WICKED. HYPOCRITES.

SAINTS.

man possessed of devils, Mat. v. 2, &c. (who raved, and felt not, nor discerned his own misery) they seek no remedy for their disease, Pro. xiv. 26. and xxiii. 34, 35.

like to King Aſa, they ſeek not the Lord in their diſ- eaſe, but to the phyſicians; or with ſalves and medicines of their own making, think to cure themſelves,

by thoſe fiery ſerpents; but liſt up their eyes to the ſerpent of braſs, they ſeek to Chriſt only, the Phyſician of their ſouls.

Numb. xxi. 8, 9. John ii. 14, 15. 2 Chron. xvi. 12. John v. 40. Hoſ. v. 13.

These do the evil which they love, and would do, Job xx. 12. 13. Prov. ii. 14.

These do not the evil which they love, but the good which they love not, Numb. xiv. 2, 4, 40.

These love good and deſire to do it, yet do the evil which they hate, Rom. vii. 15.

These expect no ſalvation, either by themſelves or by any other, Iſa. xxii. 13.

These expect ſalvation by themſelves and their own righteouſneſs, Rom. x. 3. Jer. ii. 35.

These expect ſalvation only by Chriſt's righteouſneſs, not by themſelves. Phil iii. 9. Rom. iii. 24, 28.

These die by Moſes's ſword, as the idolaters, Exod. xxxii. the Midianites, Num. xxxi. the Am- morites, Sihon, Og, and the like.

These under Mo- ſes's conduct, pe- riſh by God's hand in the deſart, and come not into the land of promiſe.

These after Mo- ſes's death, are brought by Jeſus into the reſt of Canaan, the reſt that remaineth for the people of God, Heb. iv. 8, 9. These

OPEN WICKED. HYPOCRITES.

These both shall perish, and be punished with everlasting destruction from the presence of the Lord: Their portion shall be with the devils, in the lake of fire and brimstone, which is the second death, Mat. xxv. 3, 41. and xxiv. 51. Job xiii. 16. 2 Thess. i. 8, 9. Rev. xx. 10, 13, 15.

SAINTS.

These shall enter into the joy of their Lord; shall live and reign with him in heaven, and with his holy angels, for evermore, Amen. Mat. xxv. 21, 34, 46.

The wicked shall be turned into hell, Pfal. ix. 17.

The hypocrite's hope shall perish, Job viii. 13.

The saints shall be preserved for ever, Pfal. xxxvii. 28.

The rejoicing of the wicked is short: The joy of hypocrites is but for a moment, Job xx. 5.

And men shall say, Verily there is a reward for the righteous; verily there is a God that judgeth in the earth, Pfal. lviii. 11.

7 AP 53

F I N I S.

A N
A R R O W
A G A I N S T
I D O L A T R Y,
T A K E N O U T O F T H E
Q U I V E R
O F T H E
L O R D O F H O S T S.

BY HENRY AINSWORTH.

PSALM CXIX. 31.

I CLEAVE TO TRY TESTIMONIES: O LORD, LET
ME NOT BE PUT TO SHAME.

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M DCC LXXXVIII,



ARROW AGAINST IDOLATRY.

C H A P. I.

OF THE NATURE AND BEGINNING OF IDOLATRY.

i. **T**HE old Serpent, called the *Devil* and *Satan*^a, hath from the beginning fought to draw men from the service of God, to the service of himself^b: And this he hath done, as by other sins, so chiefly by idolatry, which therefore, above all other, is called and counted the worship and service of devils^c.

2. To bring men hereunto, he hath first laboured to separate them from the true church^d. For that being the house of the living God; the place where his honour dwelleth^e; the pillar and ground of truth. It is the means of keeping men in the true service of God, and preserves them from idolatry^f. And from the church Satan hath separated men, either by causing them to be cast out for sin, as Cain and his seed was^g; or to withdraw and separate themselves for some pretended cause or quarrel, as did the Israelites^h, and others after them; or to forsake the fellowship of the saints, for love of the world, fear of affliction, or the like, as Nabor and his house accompanied Abram from Ur of the Chaldees into Charan, and no farther;

^a Rev. xii. 9. ^b Gen. iii. ^c 1 Cor. x. 19, 20. ^d Rev. ix. 20.
^e 1 Tim. iii. 15. ^f Psal. xxvi. 8. ^g 1 Sam. xxvi. 19. ^h Gen.
 iv. ⁱ 1 Kings xii. 27, 28, 29. ^j Jude verse 19. Heb. x. 25.

farther ^j; but dwelling there, gave himself to idolatry, from which Abram, and all that would go with him were called ^k.

3. Again, the devil takes a contrary course to draw men to this sin, by mingling and uniting his children and synagogue with the church and people of God, whereby even they also may be made flesh ^l, drawn by examples and allurements to partake with idolatrous worship; as Israel and others were mixed with the Heathens, and learned their works, and served their idols, which proved their ruin ^m.

4. Idolatry is performed, either by mixing mens own inventions with the ordinances of God, in the service of him ⁿ; or by using and applying the rites and services of the Lord, or their own human devices, unto the honour and service of some creature, in heaven, earth, or under the earth ^o, which is done with neglect and dishonour of the Creator, who is blessed for ever. Amen.

5. Again, as the service of God is outward and inward; outward, by observing and doing the external things commanded, of assembling together ^p, bowing down ^q, vocal praying and preaching ^r, administering and partaking of the sacrifices, sacraments, and other holy things; inward, by fear, faith, hope, and love ^s: so is the service of idols or devils outward and inward, performed with body or with spirit, or with both; for whatsoever is due unto God, Satan seeketh to defraud him of, and apply unto himself, by idolatry ^s.

6. *Idolatry* is a Greek word, compounded of *idel*, which signifieth any similitude, image, likeness, form, shape,

^j Gen. xi. 31. and xli. 1, 2, 3, 4. and xxiv. 10. and xxviii. 2. and xxxi. 30, 53. ^k Josh. xxiv. 2. ^l Gen. vi. 2, 3.

^m Psal. cvii. 28, 35, 36. 1 Cor. viii. 10. and x. 14—21. ⁿ Matt. xv. 8. Jer. vii. 31. Ezek. xlvi. 8. ^o Rom. i. 23, 25. ^p 1. cv. xxii. 2, &c. ^q Psal. xcv. 6. ^r Acts iv. 24. and xx. 7.

1 Cor. x. 16, 18. ^s Psal. ii. 11. and v. 7. Heb. xi. 5, 6, 39. 1 Cor. xiii. ^t Mat. iv. 9.

shape, or representation, exhibited either to the body or mind, and *latry*, which signifieth *service*. Whereupon *Idol-latry*, or *service of similitudes*, is the performance of any religious duty to that which hath a supposed similitude of God, but is not God indeed; or the performance of that unto the true God, which hath a similitude, shew and resemblance of his service, but is not so indeed: because he requireth it not at our hands ^s, and therefore is but will-worship ^t, or voluntary religion; a thing devised and done according to our own understanding ^u. And these two sorts of idolatry God hath forbidden in the first and second commandments, *Exod. xx.*

7. The first commandment bindeth us to have Jehovah the living and true God, for our God, and none other ^x; and forbiddeth generally these four things: 1. The having of strange gods, and not the true, as had the heathens ^y. 2. The having of strange gods with the true, as had the Samaritans ^z. 3. The having of no god at all, as foolish Atheists ^a. 4. The not having of the true God aright, but in hypocrisy only; not in truth and sincerity ^b. These, with all causes, occasions, provocations, &c. that any way move, draw, or persuade unto them, or any of them ^c; yea, every appearance of them ^d, are to be shunned and abhorred.

8. The second commandment bindeth to the true worship of the true God ^e, which is only as himself commandeth, and by the means, rites and services that he ordaineth ^f: And it forbiddeth, 1. All inventions of our own to worship God by ^g; voluntary religion, opinions and doctrines of men. 2. All imitations

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| ^s Deut. xii. 32. | ^t Col. ii. 23. | ^u Hos. xiii. 2. |
| ^x Deut. vi. 4, 5. | ^y Acts xiv. 11, 12, 15. | ^z 2 Kings |
| xvii. 32. | ^a Psal. xiv. 1. | Tit. i. 16. |
| ^c Deut. xiii. 1, 2, 3, 6, 7, 13, &c. and vii. 15, 26. | ^b Isa. xxix. 13. | ^d 1 Thess. |
| v. 22. | ^e Job iv. 23—24. | ^f Deut. xii. 32. and iv. 1, |
| 21, 5, 6, &c. | ^g Psal. cxix. 113. | Isa. xxix. 13. Col. ii. 23, 24. |

tations of Heathens or Antichristians in their God-services, to do the like unto the Lord our God^h.

3. All imitation or counterfeiting of God's own ordinances and institutionsⁱ, as to make temples like his temples, feasts like his feasts, altars like his, ministers like his; which was the sin of Israel. 4. All neglect of God's services, or of the means and instruments by him ordained^k; all irreligious profaneness, or hypocrisy: Together with all communion with such kind of idolatry^l; all causes, occasions, and provocations thereunto.

9. And that idols are not only false resemblances of things which are not; and idolatry, not only the giving of divine honour to a creature as unto God, (as Antichrist's champions do pretend^m;) but that all religious images, or similitudes, made by man himself, are idols; and that all religious use and service of them is idolatry, appeareth by the words of the law. For every man is forbidden to make unto himself *any form, shape, or resemblance* of things in the heavens, earth, or watersⁿ; *any similitude, shew, or likeness*^o; *any frame, figure, edifice or structure*, of man or beast, fowl, or fish, or any creeping thing^p; *any image, type, or shadowed representation*^q; *any imagined picture, fabrick, or shape*^r; *any statue, erected monument or pillar*^s; finally, any thing graven or carved^t, or melted^u; drawn out, painted or portrayed^x: So that it is not possible for the wit or hand of man to devise or make any image or representation whatsoever

^b Lev. xviii. 2, 3. Deut. xii. 30, 31. Rev. xvii. 2. ⁱ 1 Kings xii. 28, 32. Amos iv. 4, 5. and v. 21, 22, 23. Hof. viii. 14. ^k Gen. xvii. 14. Numb. ix. 13. Jer. iii. 10. and iv. 14. and xii. 2. ^l Hof. iv. 15, 17. Amos v. 5. ^m Bellarm. de Imag. sanct. c. 5. Greg. de Valent. l. 2. de Idol. c. 1. ⁿ Temunah. Exod. xx. 4. ^o Semel, Deut. iv. 16. ^p Tabnith. Deut. iv. 16. ^q Tselem, Ezek. vii. 20. and xvi. 17. ^r Maf. kith. Lev. xx. 1. ^s Mettesebah. Lev. xxvi. 1. ^t Exod. xx. 4. ^u Hof. xiii. 2. ^x Ezek. viii. 10.

whatsoever, which cometh not within the compass of the words and things forbidden of God.

10. The *latrie* or *service* of idols forbidden, is also as large, under these words, "Thou shalt not worship them, nor serve them^y." For man being charged to "worship the Lord his God, and serve him only^z," is bound to give him all manner of religious honour, and none at all unto images or creatures^a. Worship is any reverent submissive gesture, as *bowing down*, *kneeling*, *prostrating*^b, with all other lowly and submissive behaviour, as *kissing*^c, *lifting up of the eyes*^d, and all that appertains or leads unto this worship, as observing the *time*, coming to the *place*, and such like^e. And hereby is meant, not *external worship* only; but, as "God is a spirit, and must be worshipped in spirit^f," so *spiritual worship* may be given to no idols, as in heart to love, reverence or regard them; for "God will not give his glory to another, nor his praise to graven images^g."

11. *Service*, is the practice or observation of any religious ordinance of what sort soever, inward or outward; and hereunto pertaineth all ministry, priesthood, ministration, about temple, altar, sacrifices, &c.^h. all gifts and oblations of things living or dead, as cattle, silver, gold, vessels, instruments, &c.ⁱ. all purifications, cleansings, preparations of things for God's worship^k; administering of sacraments, and partaking with them^m; eating of the sacrificesⁿ; building, repairing, fortifying of any holy city, temple, altar, or the like, belonging to religion^o; with all manner of work, labour, or industry of body or mind to help forward

A a 2

ward

y Exod. xx. 5. z Matt. iv. 10. Deut. x. 20. a Deut. v. 9.
 b Psal. xcvi. 6. Rom. xi. 4. c Hos. xiii. 2.
 d Ezek. xviii. 6. e Deut. xvi. 1, 6. f Kings xii. 32. Hos. iv. 15.
 f John iv. 24. g Isa. xlii. 8. h Numb. viii. 22, 24.
 i Numb. iv. 24—31 and viii. 14, 7. k Numb. vii. 3, 5. l Chron. xxiii. 28, 29, &c. m Exod. xii. 26, 27.
 n I Cor. x. 18. o I Kings vi. Neh. iii. 2 Kings xii. 9—12.

ward such things^p; paying of tithes, offerings, contributions, of what things soever, for the maintenance of the ministers, ministration, or worship^q. Finally, whatsoever tendeth to the furtherance and upholding of any worship or religion, it is comprehended in this word *service*. Vain is the distinction that idolaters make between the service *latría*, and the service *dulia*^r; giving this to saints and images, the other not; when God, by one word *Ghnabad*, forbiddeth both, and bindeth us to give *dulia*, as well as *latría*, unto God alone^s.

12. Many sorts of idolaters have always been in the world, who have defiled themselves with innumerable idols, whose vanity and filthiness God manifesteth by titles and names given unto them. For idols are called *Ælilim*^t, that is, *things of naught*; because they have nothing of that which fools think they have, *i. e.* of the divine power and Godhead or, of true religion: and so can neither help those that honour them, nor hurt those that abhor them; neither sanctify any creature, nor pollute the same, to him that hath knowledge: In effect they are nothing, they can neither do good nor evil. Whereupon the apostle saith, *An idol is nothing in the world*^u; and therefore nothing to be esteemed.

13. They are also called *Gillulim*, as it were *filth, dung, or excrements*^x; because they are lothsome and abominable to God, and do defile the consciences of men, proceeding as dung and excrements out of man's corrupt heart, and vain invention: And, in other plain terms, are named *Shikutsim*, *i. e.* *lothsome things, or detestable*^y; and *Toghneboth*, *i. e.* *abominations*^z.

14. And

^p Exod. xxxvi. 1 and xxxix. 32.

Exod. xxx. 16. and xxxv. 5, &c.

umph. l. i. c. 12.

^s 1 Sam. vii. 3

l. XX. ^{q. d.} give him only your *dulia*.

^q Neh. x. 37, 37, 39.

^r Bellarm. de eccles. Tri-

umph. l. i. c. 12. ^t δαίμονες ἀπὸ μόνου. Verf.

^t Lev. xix. 4. ¹ Chron.

xvii. 26.

^u 1 Cor. viii. 4.

^x Lev. xxvi. 30. Deut.

xxix. 17. Ezek. vi. 4, 5, 6.

^y Ezek xx 7, 8. Jer. xxii. 34.

^z Ezek, vii. 20. and xi. 22.

14. And for the labour and misery that cometh by their means, they are called *Ghnatsabim*, i.e. *sorrows*^a; because with much labour, care, and curiosity, they are invented, framed, erected, and yet bring nothing to man, but sorrow and misery^b. Briefly, as they are in every respect false, vile, vain, and worthless, so do they carry the titles of *Vanity*, *lies*, *unprofitable*, *false vanities*, *leavings*^c; and *Aven*, i.e. *Vain iniquity*^d.

15. Though this be the nature and condition of idols with God, yet men love to appear in their own vanities, robbing him of his honour, and deceiving themselves; ascribing to idols a false conceited holiness, more or less, according to the folly of the institutor or worshipper. For all true holiness is from God alone^e, who as he is most holy^f, so halloweth he, or sanctifieth his people and his worship^g, with all the rites and ordinances of the same. He, by his word and presence, giveth holiness to persons, to places, to altars, to statues, to sacrifices, to means and instruments of all sorts, wherewith his service is performed; and, in the right use of these holy things, God is hallowed and honoured of us; which right use he manifesteth in his word^h. But Satan, who seeketh the possession of God's throne and gloryⁱ, giveth or ascribeth to his own ministers, temples, altars, images, instruments and ceremonies, a counterfeit holiness^k, which is indeed a most deadly contagious filthiness; as the evil spirit from whom it proceedeth, is most filthy and impure^l: And in the

A a 3 use

^a Psal. cxv. 4. ⁱ Sam. xxxi. 9. ^b Psal. xvi. 4. ^c Jer. xiv. 22. and xvi. 19. and ii. 8, 11. and xviii. 15. and xiii. 25.
^d Hof. x. 8. and iv. 15. ^e Exod. xxxix. 30. ^f 1 Sam. ii. 2. Isa. vi. 3. ^g Lev. xx. 8, 25, 26. and xxi. 8, 12, 15, 22. and xxii. 2, 3, 32. ^h Gen. xxviii. 16, 17, &c. ⁱ Exod. xxix. 29, 33, 36, 37, 44. and xl. 9, 10, 11, &c. ^j John xvii. 17. ^k Matt. iv. 9. ^l 1 Kings xii. 28, 33. Acts xix. 27, 28. ^m Luke xi. 24.

use of these execrable things, the devil is hallowed and honoured as God ^m.

16. And the more to deceive, this serpent maketh man himself his instrument, to frame and set up his religion and service, which bringeth to perdition. For the wisdom and prudence of the natural man, which is very foolishness and enmity unto God ⁿ, the devil doth abuse to devise and establish a carnal worship and politic religion ^o, which exceedingly pleaseth natural men ^p; for highly do they esteem themselves, and all their own inventions. And Satan, to confirm them, addeth lying signs and wonders; as *fire from heaven* ^q, to consume the sacrifices on the altar erected to his honour, who is prince of this world, whom worldly men adore ^r. Thus steppeth up Idolatry with her blind devotion, a work of the flesh and of the devil ^s.

17. And this sin, so bewitcheth men given over thereunto, as, through God's just judgement, it "shut-teth their eyes that they cannot see, their hearts " that they cannot understand ^t." They have not the knowledge or discretion to argue, that if they cannot give life or sense or motion to a dead image, nor any natural power thereunto, to do good or evil ^u, how much less can they give it spiritual life, virtue, or operation? For example: suppose a man to make images of gold, and to build for them a court or palace: one image he setteth on a throne, and calleth it his king; others he nameth lords of the council, judges and justices of the common-wealth. Unto a judge he cometh, and saith, Good my Lord, hear the cause of your suppliant, and do me right from the violence of my adversary: Another while he supplicateth the golden

^m Dent. xxxii. 17. Rev. ix. 20. 1 Cor x 20. ⁿ 1 Cor.
ⁱ 20. Rom. viii. 7. ^o 1 Kings. xii. 18. Dan iii. ^p Acts
^{xix} 28, 35. ^q Rev. xiii. 13, 14. ^r John xii. 31. ^s Gal.
^v 20. ^t Isa. xlv. 18. ^u Jer. x. 5.

den King, falling down and saying, Deliver me, for thou art my liege. Would not this man be derided of all for his folly, and accounted as witless as the image itself he sueth unto? No less is their madness, that make images of saints for religious use, building for them churches and chapels. One idol they name, Christ, another, St Peter, and the rest as they please to call them. And though they be altogether false representations, (as it is the lot of images to be teachers of lies^x) so that the picture of Christ be indeed like Cephas, and St Peter's like Iscariot; resembling no more the true visage of Christ and of St Peter, than King Henry VIII's picture is like the image of Julius Cesar; neither is there any more holiness in these statues, by any relation or reference, than the Devil can give them, (for word of God to sanctify them there is none,) yet fall the fools down before these their fictions, and say, O Christ, help me! St Peter, pray for me! But these stony saints have eyes and see not, have ears and hear not y: like them be they that made them; and whosoever trusteth in in them.

18. Nor is there less impiety in idols of other nature and esteem. For when, among men, one is set up as Head of the church, another as Patriarch, another as Primate, Arch-bishop, Metropolitan, &c. all of them as very good Lords spiritual, and these without calling and appointment from God; these be Idol-shepherds, not true pastors of the flock^z; and the indignity and dishonour which they do unto Christ, is more than if disloyal subjects should choose and set up from among themselves, without public authority, one to be Lord President, another Lord Chief Justice, and others in their several rooms and offices, to rule the realm, and to judge all the causes and occurrences of the same.

19. So

^x Hab. ii. 18.

^y Psal. cxv. 5, 6, 8.

^z Zech. xi. 17.

19. So is it in all other religious ordinances of human invention, as when antichristians set forth new sacraments to seal up God's grace and remission of sins, what is it, but as if some falsifier should make conveyances of crown land, seal them with a signet of his own counterfeit making, and call it by the name of the king's privy-seal. When they make a new form or frame of churches, as Provincial, National, Catholic, with Arch priests and Prelates to overawe them, might they not with as good right alter the form of the common-wealth, making new powers and jurisdictions, with curions, decurions, and other new magistrates to controul them? When they make solemn days of assembly, and call them holy, when they make new books, canons, constitutions, ceremonies, and call them Ecclesiastical, sacred, laudable, in constraining men to keep and do them, they deal with Christ and his kingdom, as they that in a civil state should take upon them, without commission, to appoint new terms, sessions, and assizes; to forge new laws, statutes, court-rolls, evidences, &c. and compel men to credit and obey them. Now, therefore, "O Kings, be wise, be learned ye judges of the earth; "serve the Lord with fear, and rejoice with trembling^a;" purge your realms of all idolatries, of all human ordinances of religion, which are after the maxims of the world, and not after Christ. For you would none of you suffer such innovation or alteration in your civil polities, lest your honours should be impeached; much less should you suffer it in the polity ecclesiastic, to provoke God to wrath. For he is "a jealous God^b," and will visit this iniquity on princes and on subjects, on fathers and on children: Blessed are they that watch, and keep their garments from the pollution of the world herein!

CHAP.

^a Psal. ii. 10, 11.^b Exod. xx. 5.

C H A P. II.

HOW FAST THE SIN OF IDOLATRY CLEAVES
TO ALL FLESH.

1. **T**HE service of idols, or of God by them, altho' it be a sin more reprehended in God's word; more punished in his works, than other vices; yet it is most common and familiar with the sons of Adam, easily compassing them about, and hanging fast upon them. This may appear by three demonstrations; first, how the best men in the world do easily fall into it; secondly, what pleasure they take in it; thirdly, how hardly they are drawn from it. Of all these the scriptures give testimonies many.

2. When God had renewed the face of the world, after the flood, and Noah's three sons, Shem, Ham, and Japheth had multiplied on the earth; our father Abram, with his father Terah, were defiled with this sin, and served strange gods^a, till the true God called him from that impiety. In his days idolatry was spread over all; but men would not be reclaimed from it, neither by Abraham's doctrine nor sword^b; though kings were given as dust unto it, and as scattered stubble unto his bow. The nations indeed saw this great work of God, and were afraid; yet turned they not unto him from idols, but strengthened one another in their false religion^c; and made them more images to save them from destruction.

3. When Abraham would provide a wife for his son of the best that he could find, (for the Canaanites he abhorred;) he sent to his kindred of Nahor's house^d, who yet were not free from this leaven of idolatry, neither

^a Jos. xxiv. 2.
5, 6, 7.

^b Gen. xiv 14—17.
^d Gen. xxiv. 3, &c.

^c Isa. xli. 2—

neither he, nor his posterity ^e. Into Jacob's house did this canker creep, and his retinue also were polluted with strange gods, which Jacob commanded them to put away ^f.

4. But when he came with his family into Egypt, a land full of idols, having prepared his house as a pure virgin for the Lord; yet, after his decease, the Egyptians infected his children with idolatry: Even "in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredoms upon her g." Then was God wroth with idolatrous Egypt, and lifted up his hand to bring his people from among them, and to execute judgement both upon their gods, and upon their first-born that ministered unto them ^h: and unto Israel he said, "De- file not yourselves with the idols of Egypt, I am the Lord your God ⁱ:" but Israel would not hear, nor leave her abominations, or idols which she had loved. Yet God respecting his own name, brought them out of Egypt into the wilderness, where he gave them his statutes, and declared his judgements unto them; severely and frequently charging them to keep themselves from idolatry ^k.

5. In those days, notwithstanding, they made them gods of gold ^l, and worshipped the work of their own hands, even a molten calf ^m; and stayed not there, but were given over unto further evil, even to serve the host of heaven, as it is written in the book of the prophets, "O house of Israel, have you offered to me slain beasts and sacrifices forty years in the wilderness? Nay, ye took up the tabernacle of Molech, and the star of your god Remphan, the figures which you made to worship them ⁿ." Also they joined

^e Gen. xxxi. 53, 19.

^f Gen. xxxv. 2.

^g Ezek.

xxiii. 8.

^h Numb. xxxiii. 4.

ⁱ Ezek. xx 6, 7, 8, 9,

10, 11.

^k Exod. xx. 3, 4, 5, 23. and xxiii. 24, 32, 33.

^l Exod. xxxii. 31.

^m Verse 8.

ⁿ Acts vii. 42, 43. Amos

v. 25, 26.

joined themselves to Baal-peor, and did eat the sacrifices of the dead ^o: Such was the great fall of the people whom God had chosen from among all people of the earth, to be his: they "sacrificed to devils, " after whom they went a whoring, as Moses told " them ^p.

6. When notwithstanding of all this, God brought them in mercy to Canaan, a land flowing with milk and honey ^q, the most pleasant of all countries; and had cast out the heathen before their faces, and warned them to beware of their idols ^r; yet there also they did wickedly ^t, served Baalim, and forsook the Lord God of their fathers, and followed the gods of the people round about them; serving their idols, and sacrificing their sons and daughters unto devils ^t, and shedding the innocent blood of their children, whom they offered unto the idols of Canaan ^u. And thus they did, from age to age, whilst the judges ruled them; till God was wroth, and greatly abhorred Israel, and forsook the habitation of Shiloh, the tabernacle which he had placed among men; and delivered his strength (the ark of the covenant) into captivity, and his glory into the enemies hands ^x.

7. Yet after this again, in Samuel's days, they were defiled with their idols ^a; and in the days of the kings they increased wrath. Solomon himself, the wisest man on earth, fell into this folly of serving idols, even the abomination of the heathens ^b; although God had appeared unto him twice, and given him a charge concerning this thing: And Rehoboam his son, though for his father's sin he lost the most part of his kingdom ^c, yet gave himself to idolatry; he

^o Numb. xxv. 2, 3. Psal. cvi. 28. ^p Lev. xvii. 7. ^q Ezek. xx. 15. ^r Deut. xxiv. 25, 26. ^s Judges ii. 11, 12, 13, 19. and iiii. 7, &c. ^t Psal. cvi. 37. ^u Verse 38. ^x Psal. lxxviii. 59, 60. ^a 1 Sam. vii. 3, 4. ^b 1 Kings xi. 5, 9, 10. ^c Verse 11, 12.

he forsook the law of the Lord, and all Israel with him ^d. Then Judah wrought wickedness in the sight of the Lord ^e; and provoked him more with their sins which they committed, than all that which their fathers had done; for they built them high places ^f, and statues (or pillars) and strange altars, and groves on every high hill, and under every green tree ^g. And Rehoboam made *Gillubim*, filthy idols ^h, and *Chammanim* ⁱ, idols or images of the sun; and Maacah his wife made *Miphletseth* ^k, an idol of terror, in a grove. And Abijam his son walked in all his father's sins ^j; neither was his heart perfect with the Lord his God, although he despised Jeroboam's calves ^m, and boasted that God was with him ⁿ.

8. Idolatry being thus fastened upon Judah, could hardly ever be weeded out again; for, though Asa, the next king, did his best, with an upright heart, to abolish all the idols that his fathers had brought in ^o, yet were the high places not taken away ^p; but remained till Jehoshaphat his son was king, who took away both many groves and high places, howbeit not all ^q; for the people had not yet prepared their hearts unto the God of their fathers ^r, but offered still, and burnt incense in the high places ^s. And when Jehoshaphat was dead, his wicked son Joram walked in the ways of the most idolatrous kings of Israel, even of Ahab's house, whose daughter he married ^t; and made high places in the mountains of Judah, and caused and compelled Jerusalem and Judah to commit fornication, *i. e.* idolatry ^u. And Ahaziah his son continued his wicked way ^x, counselled also thereunto

^d 2 Chron. xii. 1.	^e 1 Kings xiv. 22.	^f Verse 13.
^g 2 Chron. xiv. 3.	^h 1 Kings xv. 12.	ⁱ 2 Chron. xiv. 6.
^j 1 Kings xv. 13.	^k 1 Kings xv. 2, 3.	^m 2 Chron. xiii.
^l 2, 9.	ⁿ Verse 10, 12.	^o 1 Kings xv. 11, &c.
^p 2 Chron. xiv. 3, &c. and xv. 8.	^q 1 Kings xv. 14.	^r 2 Chron. xviii. 6.
^s 2 Chron. ix. 33.	^t 1 Kings xxii. 43.	^u 2 Kings viii.
^v 16, 16.	^x 2 Chron. xxi. 11.	^y 2 Chron. xxii. 2, 3, 4.

unto by his ungracious mother Athaliah, who, after her son's death, broke up the house of God, and all the things that were dedicated for the house of the Lord, were bestowed upon Baalim¹. Thus Baal was honoured of the people of God, had a house, and altars, and images, and a priest to minister unto him².

9. The Lord, abhorring this great impiety, sent this wicked king and his mother both soon to hell; and set Joash, his young son, upon his throne^a, who had for his tutor and patron the good high-priest Jehoiadah^b; by whose advice the people destroyed Baal and his house^c, and God's true worship was restored^d, albeit not brought as yet to the primitive sincerity; for the people still offered and burnt incense in the high places not taken away^e. But as soon as this aged father was dead^f, the princes of Judah, fawning on the king, turned him away to the former superstition^g; and again they left the house of the Lord God of their fathers, and served groves, and grievous idols^h; and the high-priest's son, (the king's cousin) who prophesied against their sins, they stoned him to deathⁱ, by the unthankful king's commandment, in the court of the Lord's house, even between the temple and the altar^k.

10. When Joash was taken away by a bloody death^l, Amaziah his son succeeded^m, like his father, he did uprightly in the eyes of the Lord, but not with a perfect heartⁿ; for idolatry still continued in Judah, and the people burnt incense in the high places^o. And the king himself, to add unto all his father's sins, brought the gods of the Edomites, and set them up to be his gods^p, and worshipped them, and burned

B b

incense

y 2 Chron. xxiv. 7.

z 2 Kings xi. 18.

a 2 Chron.

xxiv. 1. b Verse 2.

c 2 Chron. xxiii. 17.

d Verse 19.

e 2 Kings xii. 3.

f 2 Chron. xxiv. 14.

g Verse 17.

h Verse 18.

i Verse 20, 21.

k Matt. xxiii.

l 2 Chron.

xxiv. 25.

m 2 King xiv. 3.

n 2 Chron. xxv. 2.

o 2 Kings

xiv. 4.

p 2 Chron. xxv. 14.

incense unto them, which turned to his ruin. But Uzziah his son sought God, and did uprightly, yet according to all that his father Amaziah did ^q; for the high places stood still for offerings and incense ^r, and Jotham his son trod the very same steps ^s. But Abaz the son of Jotham marred all again, and made it worse than before; for he walked in the way of the kings of Israel ^t; yea, and made his son to pass through the fire, after the abominations of the heathen: and made an altar in the Lord's house, like to the idolatrous altar which he saw in Damascus; and brake down the work in the temple of God ^u; and made molten images for Baalim ^x; yea, being afflicted for his sins, he trespassed the more against the Lord ^y, sacrificing to the gods of Damascus who had plagued him; breaking the vessels, and shutting up the doors of the Lord's house; making altars in every corner of Jerusalem, and high places in every city of Judah, to burn incense to other gods ^z. And thus Jerusalem, Aholibah, corrupted herself with inordinate love, and with her fornication, more than her idolatrous sister Aholah, or Samaria ^a: for Judah forsook the Lord, and turned their faces from his tabernacle, shut the doors of his house, quenched his lamps, and neither burnt incense, nor offered burnt offerings unto the God of Israel ^b, but sacrificed to devils, new gods whom they knew not, nor their fathers ^c, and burnt incense to Nehush-tan the serpent of brass ^d.

11. Then God raised them up the good king Hezekiah, who did uprightly in the sight of the Lord, according to all that David his father had done ^e. He opened the doors of the house of the Lord, brought in the

^q 2 Chron. xxvi. 3, 4, 5. ^r 2 Kings xv. 4. ^s Verse 32,
34, 35. ^t 2 Kings xvi. 1, 2, 3, &c. ^u Verse 10, 17.
^x 2 Chron. xxviii. 2, 3. ^y Verse 22, 23. ^z Verse
24, 25. ^a Ezek. xxiii. 11. ^b 2 Chron. xxviii. 6, 7.
^c Deut. xxii. 17. ^d 2 Kings xviii. 4. ^e 2 Chron. xxix.
1, 2, &c.

the priests and Levites, cleansed the temple, the altar, and the instruments of Gods service ^f; sacrificed unto God for their sins, restored the true worship ^g, sought the conversion of all Israel ^h, caused them to break the images, cut down the groves, break down the high places and altars throughout all his dominions ⁱ; and brake in pieces the brazen serpent that Moses had made, and Israel polluted ^k. Thus dealt he well and uprightly and truly before the Lord his God, even with all his heart, and departed not from him ^l. But when he was laid down in peace, Manasseh his son repeated all the former evils, and added more unto them, if ought might be. For he went back and built the high places which his father had broken down; and set up altars for Baalim, and made groves and worshipped all the host of heaven and served them, and built altars to them in the Lord's house; and made strange gods, and caused his sons to pass through the fire; and gave himself to witchcraft and charming, and sorcery, and used them that had familiar spirits ^m; and shed innocent blood exceeding much, till he filled Jerusalem from one end to the other ⁿ; and made Judah and Jerusalem to err, to do worse than the heathen whom the Lord had destroyed before them ^o. The children gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they might provoke the Lord to anger ^p; they set their abominations in the house whereupon his name was called, to pollute it ^q: they builded the high places of Baal ^r, to burn their sons with fire for burnt-offerings unto

B b 2

Baal,

^f 2 Chron. xxix. 16, &c. ^g Verse 21, 25, 29. ^h 2 Chron. xxx. 1, &c. ⁱ 2 Chron. xxx. 1, &c. ^k 2 Kings xviii. 4.
^l 2 Chron. xxxi. 20, 21. ^m 2 Chron. xxxiii. 3, &c.
ⁿ 2 Kings xxi. 16. ^o 2 Chron. xxxiii. 9. ^p Jer. vii. 17, 18.
^q Verse 30. ^r Jer. xix. 5.

Baal, and unto Molech ^t. By which abominations they so provoked the Lord, that he forbade his prophets to pray any more to do the people good ^u; for they had kindled a fire in his anger, which should burn for ever ^v!

12. And although Manasseh rued all before his death, and repented heartily when he lay fettered in Babel ^x, and being restored to his kingdom, took away the strange gods, and altars and images which he had made, and restored in Judah God's true religion ^y, save only that the people sacrificed in the high-places ^z, yet Amon his son would not be warned by his father's evils, but turned again from God, made idols, and images, and altars of Baalim, high-places and groves ^a, and sacrificed to all the images which his father had made, and humbled not himself as his father Manasseh had done; wherefore he was soon rooted out of the land of the living, and laid in dust ^b.

13. Josiah his son abolished all these former idolatries and monuments of them, and did uprightly in the sight of God, as David had done ^c; and trembled at his law and judgements ^d: But the people would not hear the words of the prophets, calling them from idolatry ^e; they sought not the Lord many of them, but worshipped the host of heaven, on the house-tops ^f, remaining frozen in their dregs ^g; and shewed themselves to be a nation not worthy to be loved ^h. So when Josiah was dead, Jehoahaz his son did as evil as all his fathers, for the time which he reigned, which was but three months ⁱ: and Jehoiakim his successor dealt as badly ^k; and killed the prophets who called them

^s Jer xxxiii. 35.

^t Jer xi. 14. and xiv. 11.

^u Jer.

xvii. 4.

^x 2 Chron. xxxiii. 11, 12. &c.

^y Verse 15, 16.

^z Verse 17.

^a Verse 13.

^b Verse 24.

^c 2 Chron.

xxxiv. 2, 3.

^d 2 Kings xx i. 14.

^e Verse 19, 17.

^f Jer.

xxv. 3, 4, &c.

^g Zeph. i. 5.

^h Verse 12.

ⁱ Chap.

ii. 1.

^j 2 Kings xxiii. 31, 32.

^k Verse 36, 37.

them to repentance ^l, and burned their writings ^m. And after him Jehoiakim proved no better ⁿ, though in these days death came up into their windows, and God's wrath was poured out upon Jerusalem. And Zedekiah the last king did still evil in the Lord's eyes ^o; neither he nor his servants, nor the people of the land, would obey the words of the Lord ^p; therefore the wrath of the Lord was against Jerusalem and Judah, until he cast them out of his sight ^q. For it was not the kings only, that did all these evils, but also their wives ^r, and the princes of the land ^s; the priests and the prophets, and the men of Judah, and the inhabitants of Jerusalem; even the chief of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord, which he had sanctified in Jerusalem, and mocked the messengers of God, despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy ^t. For that city Jerusalem had been unto him a provocation of his anger, and of his wrath, from the day they built it, even unto the day that he should remove it out of his sight ^u: They had whorish hearts, and their eyes went a whoring after their idols ^x: and with them they committed adultery ^y, till being waxen old in adulteries, God said, "Now shall she and her fornications come to an end ^z."

14. And as it was with Judah, so was it also with the ten tribes of Israel, who sucked the milk of idol superstition in the days of Jeroboam the son of Nebat ^a, whereunto they were addicted always after ^b, so long as their commonwealth did stand; even throughout

B b 3 the

^l Jer. xxvi. 22, 23.

^m Jer. xxxvi. 23, 25.

ⁿ 2 Kings

xxiv. 8.

^o 2 Kings xxiv. 18, 19.

^p Jer. xxxvii. 1, 2.

^q 2 Kings xxiv. 20.

^r Jer. xlv. 9.

^s Jer. xxxii. 31.

^t 2 Chron. xxxvi. 14, 16.

^u Jer. xxxii. 31.

^x Ezek. vi. 9.

^y Ezek. xxiii. 37.

^z Verse 43.

^a 1 King xii. 28, 30.

^b 2 Kings x. 28, 29. and xv. 27, 28, &c.

the reign of nineteen kings, who added unto their forefathers sins, and drew the people to most horrible impieties, for which the land did spue them out, and Heathens came to dwell in their stead^c. As these are ensamples to us^d, to the intent that we should not be idolaters like them; and are written to admonish us, upon whom the ends of the world are come^e: so do they plainly manifest the strength of this bewitching sin of idolatry, which, as a harlot, stealeth away the heart of man; and the proneness of all flesh, (not of such only as are aliens from the church, but even of God's own called people,) to fall into this vice, if God restrain them not by his special grace.

15. Now, for the pleasure that men take in this sin, it may be conjectured, by the readines of all sorts of people, as we have seen, to fall thereinto: and by the same cause, which is the flesh, (one of the works whereof it is^f;) and therefore must needs delight the fleshly; and that so much the more as it proceedeth from the chiefest part of the flesh, namely, conscience, wisdom, reason, knowledge, judgement, prudence, policy, and whatsoever is most excellent in the natural man^g. It may also farther be shewed by examples and similitudes which the scripture setteth down.

16. The prophet Isaiah calleth mens idols their *delectable things*^h, because of their desire that is toward them, and their pleasure in them. Ezekiel compareth the idolaters of Israel, to a woman inflamed with love towards some goodly young man, on whom she hath cast her eyes and fixed her affectionsⁱ; and, forgetting all modesty, she sendeth messengers after him, and bringeth him into her bed of love^k,
so

^c 2 Kings xvii.

v. 19, 20.

xliv. 9.

15, 16, 17.

^d 1 Cor. x. 6, 7.

^g Rom. i. 22, &c.

ⁱ Ezek. xxiii. 2, 3, 5, &c.

^e Verse 12.

1 Cor. i. 20, 21, &c.

^f Gal.

^b Isa.

^k Verses

so discovering her fornication, and disclosing her shame ^l. Teaching us, by this similitude, that idolatry is as sweet to the corrupted conscience and mind of man, as lust and fornication to any wanton person.

17. The objects of this vice are very pleasureable and alluring; for the doctrines, rites, ceremonies, and observances of false religion, with the gifts and learning of the teachers thereof, are like unto the fair proportion, comely stature, and glorious cloathing, which set forth and adorn the persons of men, making them seem like princes ^m, and pleasant choice youths, clothed in silk, and all kind of gentleman-like apparel ⁿ, whereby the woman's heart, as soon as she sees them, becomes enamoured ^o. The external pomp and shew that idolatry carrieth with it, in temples and altars, and images of gold, in copes and vestments, in organs and melody, in visions of peace ^p, soothing prophecies, and lying divinations; in diligent sacrificing, tithing, thanksgiving, and proclaiming free offerings, with other like devotions ^q: These give content to the worshipper's conscience, and please the mind no less than a feast with peace-offerings ^r, and after it, a sweet perfumed bed, decked with quilts and curtains most fine and costly, and courteous entertainment of a paramour, with fill of love, and pleasure of dalliance all the night ^s, rejoice a loose and lustful young man, given over to the fleshly and sensual sin of whoredom.

18. Agreeably to these similitudes, are the things foretold of the idolatry of Antichrist, whose false church is resembled to a *whore* ^t; the doctrines, superstitions, rites and ceremonies of the same, as the *wine of her fornication* ^u, making drunk the kings and inhabitants

^l Ezek. xxiii. 18.

^m Verse 6.

ⁿ Verse 12, 15.

^o Verse 16.

^p Ezek. xiii. 16, 7.

^q Amos iv. 4, 5.

^r Prov. vii. 14, 16, 17, &c.

^s Verse 13, 15, 18.

^t Rev.

xvii. 1,

^u Verse 2, 4.

inhabitants of the earth. And the more to allure them thereunto, her *cup*, wherein are the abominations and filthiness of her fornication, is of gold; and she herself is arrayed with purple and scarlet, and decked with gold, and precious stones, and pearls; counterfeiting thereby the habit and ornaments of the true church, the spouse of Christ, whose shining is like to gold, and stones most clear and precious ^x; her lips like scarlet, and her love much better than wine ^y. The pleasantness of that false religion, enamouring so many fools ^z, is noted by the abundance of her pleasures, whereby her merchants waxed rich ^a; by the luxurious life, and fornication of kings with her ^b; (the fruits that her soul lusted after,) and all things that were dainty and goodly ^c; the music and melody that there was heard ^d: It is further signified by the sorrow and lamentation which all her lovers make for her desolation ^e. Now, when the holy Ghost taketh the most pleasant, delightful things in the world, and by them noteth out that counterfeit religion; what would he hereby but teach and warn us of the sweetness of this deceit, which lulleth men in security; having their wits bewitched with the whore's enchanting song, "Whoso is simple, let him turn in hither:—Stolen waters are sweet, and bread eaten in secret is pleasant," Prov. ix. 16. 17.

19. But, if the enticing words of others do so prevail with men, that they follow straightway, as oxen that go to the slaughter, or as fools to the correction of the stocks; till a dart strike through their liver ^f; what may we think is the strength of a man's own heart, when he goeth a whoring with his own inventions ^g? how easily will it prevail against him!

Every

^x Rev. xxi. 2, 11, 18.

^y Song iv. 3, 10.

^z Prov.

viii. 7.

^a Rev xviii. 3.

^b Verse 9.

^c Verse 14.

^d Verse 12.

^e Verse 9, 15, 16, 19.

^f Prov. vii. 22.

^g Psal. cvi. 39.

Every man naturally pleaseth himself, and thinks well of his own designs; loving the fruit of his wit as the child of his body: that when he hath conceived mischief, and brought forth an idol, *i. e. iniquity*, it groweth up with him, and delighteth himⁿ; and he rejoiceth in his own inventionⁱ; persuading himself that now the Lord will be good unto him, seeing he hath found out a true, or right manner of worshipping God^k. For this his device, especially if it be painted with some colour of holy scripture, he esteemeth it as an image come down from Jupiter^l, a doctrine from heaven itself. And henceforth, all the blessings that he enjoyeth, do flow from this, that he burneth incense to the queen of heaven^m, the idol that he hath made according to his own understandingⁿ. Wherefore, he will lose his life, rather than his religion, which he defends with tooth and nail, lest the magnificence of his Diana should be destroyed^o; he will preach^p, and dispute^q, and write for the same^r, against whomsoever; and persecute^s, (if it be in his power) all that contradict it. And whatsoever is said from the word of the Lord against it, he will not hear^t; being as hardly induced to think it no truth, which his own wit hath discovered, as the Ephesians were to think them no gods which were made with hands^u; for his idol invention hath bereft him of sound judgment; a seduced heart hath deceived him, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? Isa. xlv. 29.

20. So in his blind devotion he continueth, blessing himself in his evil, feigning that he is high in God's favour, and shall have peace, although he walk in

b Isa. lix. 4.

xix. 35.

xix. 26.

xxix. 25.

xix. 26.

i Acts vii. 41.

m Jer. xlv. 17.

p Jer. xviii. 11.

s 1 Kings xiii. 4.

k Judges xvii. 13.

n Hos. xiii. 2.

q Acts xvii. 18.

t Jer. xlv. 16.

l Acts

o Acts

r Jer.

u Acts

in the obstinacy of his own heart^x; and that because he is guiltless, surely God's wrath shall turn from him^y: For he followeth no idols^z, (whatsoever men say;) but he swears "The Lord liveth^a;" and will shew by works, the zeal that he hath for the Lord against idolaters^b. He bringeth his sacrifices and his tithes, offereth thanksgiving, proclaimeth free offerings^c; yea, willing is he to please the Lord, though it cost him thousands of rams, or ten thousand rivers of oil; and he give, his first-born, the fruit of his body, for the sin of his soul^d: And though he burn incense to Baal, yet will he come and stand before God, in the house whereupon his name is called, and say, I am delivered^e: He will lean upon the Lord, and say, Is not the Lord with me^f? No evil shall come upon me; no plague shall come nigh me; neither shall I see sword nor famine^g.

21. Finally, the Lord, to teach us how fast this sin cleaveth unto us, saith, by his prophet, of the idolatry of Judah, his own professing people, that it is written with a pen of iron, and with the point of a diamond graven upon the table of their hearts^h; shewing, that the inmost affections are most deeply and continually infected with this vice, and addicted unto it; from which no kind persuasion, no earnest exhortation, nor dreadful threatening will turn them. For, when Jerusalem had given themselves to this iniquity, the Lord sent unto them all his servants the prophets, rising up early and sending them, saying, "Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given unto you and to your fathersⁱ: Oh! do not this abominable thing which I hate^k:" But they

^x Deut. xlix. 19. ^y Jer. ii. 35. ^z Verse 23. ^a Jer. v. 2.
^b 2 Kings x. 16. ^c Amos iv. 4, 5. ^d Mic. vi. 7.
^e Jer. vii. 9, 10. ^f Mic. iii. 11. ^g Jer. v. 12.
^h Jer. xvii. 1. ⁱ Jer. xxxv. 15. ^k Jer. xlv. 4, 5.

they would not hear, nor incline their ear, to turn from their wickedness, and to burn no more incense unto other gods. And now we come to the last demonstration, How hardly this sin is left, when once men have tasted the bitter sweetness of the same. Which may be seen by the wilful and stiff persisting herein, notwithstanding all judgements threatened, and all punishments inflicted therefore. And hereof let Israel be our pattern.

22. After that they had forsaken the Lord, to follow their idols, he, to reclaim them from the iniquity, denounced and brought upon them many heavy judgements. King Jeroboam son of Nebat, the author of sin to the people, was rebuked by a prophet, heard the destruction of his religion threatened; felt his own arm miraculously withered and cured; saw the altar rent before his eyes ^l; yet could he not perceive the impiety of his trespass. He had again another prophet's reproof, heard the horrible ruin of his house menaced, that his posterity should be swept away as dung, and eaten of dogs and fowls of the air; and by the death of his son Abijah ^m, was deterred, if it might have been, from proceeding in his Idolatry, but all this prevailed nothing. He lost in one battle that he fought with Judah, five hundred thousand chosen men, and some of his cities ⁿ; and yet had no heart to return unto the Lord, till he was plagued of God and died ^o. And the year after, Nadab his son walking in his father's sin, was murdered; and all Jeroboam's house (none left alive) destroyed, according to the word of the Lord ^p.

23. Baasha, whose hands had executed God's wrath on Jeroboam's house, yet had no grace to forsake his sin; no not though he was threatened for it by a prophet ^q, to have like vengeance brought upon his own posterity,

^l 1 Kings xiii. 1, &c.
xiii. 17. ^o Verse 20.
xvi. 1—4.

^m 1 Kings xiv. 1, &c.
^p 1 Kings xv. 25—29.

ⁿ 2 Chron.
^q 1 Kings

posterity, but continued in that idolatry to his dying day; and Elah his son, in the second year of his reign, felt the reward of his father's sins, and of his own; being killed by a conspiracy, and all that family rooted out, and none left unto Baasha either of his kinsfolks, or his friends^r. Neither would Zimri, who rooted out Baasha's house, be warned himself, but walked still in Jeroboam's sin, wherefore he reigned but seven days; God hastened wrath upon his head, and he burned himself in his distress^s.

24. Notwithstanding all this, the people of Israel, and kings that succeeded, left not Jeroboam's sins, but added more unto them, doing worse than he. And although wrath was increased upon the nation, by sword and by famine^t, that women did eat their own children for hunger^u; and the prophets did weep to think of the plagues before they came upon them^x; yet could they not be persuaded to leave their idolatry. The Lord gave them cleanness of teeth, and scarceness of bread in all their cities, yet turned they not unto him^y. He withheld rain from them, and made them wander about to seek water to drink, yet turned they not unto the Lord^z. He smote them with blasting and mildew, and canker worms did consume their fruits, yet turned they not unto the Lord^a. Pestilence he sent among them, after the manner of Egypt, and killed their young men with the sword, yet turned they not unto the Lord^b. He overthrew some of them, as God overthrew Sodom and Gomorrah, and they were as a fire-brand plucked out of the burning, yet turned they not unto the Lord^c. And although the Lord testified unto them by all the prophets, and by all the seers, saying, Turn from your

^r 1 Kings xvi. 8—13.

^s 2 Kings vi. 24, 25.

^t 11, 12.

^u Verse 10.

^y Amos iv. 6.

^z Verse 11.

^a 1 Kings xvi. 15, 18, 19.

^b Verse 18, 19.

^c Verse 8.

^x 2 Kings viii.

^y Verse 9.

your evil ways, and keep my commandments^d; yet would they not hear, but followed vanity, and became vain in their idolatry, till the land did spue them out, as it had spued out the heathens that dwelt there before them; and they were spoiled by the Assyrians, and carried captives among the heathens, and heathens came and dwelt in their stead^e.

25. In like manner fared it with the kingdom of Judah; many plagues did they feel for their idol service, and many more threatened; yet would they not turn from this iniquity. Presently upon Rehoboam's apostasy, they were set upon by the kings of Egypt; their strong cities taken^f; the treasures of the Lord's house, and of the king's, were lost, and the men themselves made servants to Shishack^g.

26. The idolatrous kings after him, augmented sin and wrath, but could not be brought to amendment. Jehoram lost Edom^h, had his house and children robbed, and carried away by the Philistines and Arabiansⁱ; and himself, after two year's sore sickness, died, his bowels falling out^k. Amaziah was taken by the king of Israel, the wall of Jerusalem was broken down, and the temple robbed^l. Ahaz was sold into the hands of the kings of Aram and of Israel^m; and sixscore thousand valiant men of Judah were killed in one day, (because they had forsaken the Lord God of their fathersⁿ), and two hundred thousand taken prisoners; besides other miseries that came upon the country^o. These and many other plagues God laid upon them, till the whole head was sick, and the whole heart faint; from the sole of the foot, even unto the head, there was no soundness in them; but wounds, and bruises, and putrifying sores^p; the

C c

land

^d 2 Kings xvii. 13, 14, &c. ^e Verse 23, 24. ^f 2 Chron. xii. 1, 2, &c. ^g Verse 8. ^h 2 Chron xxi. 8. ⁱ Verse 16, 17. ^k Verse 19. ^l 2 Kings xiv. 13, 14, &c. ^m 2 Chron. xxviii. 5. ⁿ Verse 6. ^o Verse 17, 18, 19. ^p Isa. i. 5, 6, 7.

land wasted, the cities burnt with fire, and the daughter of Sion remained like a cottage in a vineyard; yet the more they were smitten, the more they revolted ^q: all labour was spent in vain upon them; the bellows were burnt, the lead consumed in the fire, the founder melted in vain, they were called reprobate silver, because the Lord had rejected them ^r. For though he threatened to make Jerusalem a heap, and a den of dragons, and to make the cities of Judah waste without an inhabitant ^t, and sent unto them saying, "Behold I prepare a plague for you, and purpose a thing against you, turn you therefore every one from his evil way ^u;" yet they said desperately, Surely we will walk after our own imaginations, and do every man after the devices of his wicked heart ^u.

27. Moreover, when God had brought upon them the desolation threatened; when Jerusalem was broken up by the Babylonians, the temple burned, the people killed, and the rest carried prisoners unto Babylon ^x; some poor men only left to till the land, yet that remnant afterward fled into Egypt ^y, both small and great ^z; and there committed idolatry again with the works of their hands, burning incense unto other gods in the land of Egypt, that they might bring destruction unto themselves, and be a curse, and a reproach among all nations of the earth ^a.

28. Behold in this mirror, whosoever thou art that readeſt, the readineſs of all fleſh to fall away from God; the pleaſure that men take in their own vain inventions, and the difficulty to draw them from following after Satan. Behold the madneſs, and blindneſs and aſtoniſhment of heart, wherewith they are ſtricken that be given to idolatry; and how this gangrene did ſpread over the whole body, in the church

^q Iſa. i. 5.
xviii. 11.
xxv. 12.

^r Jer. vi. 29, 30.
^u Verſe 12.
^z Jer. xliii. 5, 6, 7.

^f Jer. ix. 11.
^x 2 Chron. xxxvi.
^a Jer. xlii. 8.

^t Jer.
^y 2 Kings

church of Israel, whose history is left written for an example and warning unto us, who all are subject to fall into the like sin, are liable to like plagues, and like obstinacy in evil. For, though God hath scourged Christendom with fire, and smoke and brimstone, out of the horses mouths and horsemen, conducted by the angels of destruction ^b, yet the remnant of men, not killed by these plagues, have not repented of the work of their hands, that they should not worship devils, and idols of gold and silver, and of brass, and of stone, and of wood, which neither can see; nor hear, nor go ^c: men have blasphemed the God of heaven, for their pains and for their sores, and repented not of their works ^d. All the world wondereth and followeth after the beast ^e, admireth the glory and magnificence of the whore ^f; and without God's special grace, none can keep himself from her, for she sitteth in the high-places of the city, calling them that pass by the way ^g; and her lips drop the honey comb liquor, and her mouth is softer than oil, though her end be bitter as wormwood, and sharp as a two-edged sword ^h. She taketh her fair jewels of God's gold and silver, (the holy scriptures and treasures therein,) and with them she maketh her images and heresies; and covereth them with brodered garments, as wrought by God's own Spirit; and setteth his oil and perfume before themⁱ. She washeth herself, as if she were clean from all iniquity; and painteth her eyes, as if she had the very visage of true faith; and decketh her with ornaments, as wanting no gifts of knowlege, or utterance, or other furniture of the Spirit; and she sitteth upon a costly bed, as being seated and constituted in the best perfection ^k. Her table is furnished with God's incense and oil; for the

C c 2

word,

^b Rev. ix. 17.
xiii. 3.
v. 3.

^c Verse 10.

^f Rev. xvii.

^j Ezek. xvi. 17, 18.

^d Rev. xvi. 11.

^g Prov. ix. 14, 15.

^k Ezek. xxiii. 40, 41.

^e Rev.

^b Prov.

word, prayer, and sacraments, are the diet of devotion wherewith she feedeth her lovers; and a voice of a multitude being at ease is with her ^l; for many fools follow her, because of her worldly prosperity; she allureth and entertaineth all comers. Thus, with her great craft she causeth men to yield, and felleth down many wounded ^m; great is the number of those that are killed by her ⁿ; for her heart is nets and snares, and her hands bands: he that is good before God shall be delivered from her, but the sinner shall be taken by her.

C H A P. III.

OF JEROBOAM'S IDOLATRY THAT INFECTED ISRAEL, AND OF THE PRETENCES HE MIGHT MAKE FOR HIS SIN.

1. **T**HAT the allurement of this whore Idolatry, with her deceits and snares, may be further manifested, and the people be warned to avoid her destruction, I will yet prosecute this argument against her, to uncover her skirts and disclose her iniquity; hunting her steps as may be traced in the scriptures, and are left to be seen as a perpetual type in Israel.

2. The commonwealth of Israel did never enjoy such peace and happiness as in the days of Solomon son of David, who reigned forty years. Him the Lord loved, whereupon he was named Jedidiah ^p; he chose him from among many sons, to sit upon the throne of the kingdom of the Lord over Israel ^q; to build his house and courts^r, and to be his son, and

^l Ezek. xxiii. 42.

^o Eccl. vii. 28.

xxviii. 5.

^m Prov. vii. 27.

^p 2 Sam. xii. 24, 25.

^r Verse 6.

ⁿ Verse 26.

^q 1 Chron.

and he would be his father. He gave unto him wisdom and knowledge, and riches, and treasures, and honour, so that there was no king like him before or after ^s. But Solomon loved many strange women, who withdrew him from the love of God ^t, he followed the abominations and idolatries of the heathen ^u. Then God was angry, because he had turned his heart from him, who had appeared unto him twice ^x, and given him a charge concerning this thing, that he should not follow other gods; but he kept not that which the Lord had commanded him; therefore God rent the kingdom from him ^y, and gave it to his servant Jeroboam the son of Nebat ^z, a man of the tribe of Ephraim; with this certification, that if he would hearken to all that God commanded him, and walk in his ways, and do right in his eyes, he would be with him, and build him a sure house, and give Israel unto him ^a. Now, when Solomon was dead, all this came to pass; for Rehoboam his son lost the most part of his realm ^b, and ten tribes declined after Jeroboam, and chose him for their king.

3. But he, though otherwise a man wise and politic, wanting heavenly wisdom, relied not in faith on the promise of God, but went and consulted with flesh and blood, how he might confirm the kingdom to himself. And thinking in his heart, that if the people should (as they were wont) go up to Jerusalem to worship God there, their hearts would turn from him to Solomon's son, who reigned in that place, and so they would kill him ^c: Being fraught with this fear, and void of faith, he thought to prevent these evils, by setting up a place of God's public worship in his own dominions. And knowing that the people would not be easily drawn to a new religion, he re-

C c 3 tained

^s 2 Chron. i. 12.

^t 1 Kings xi. 1—4.

^u Verse 5.

^x Verse 9, 10.

^y Verse 11.

^z Verse 26, 29.

^a Verse 38.

^b 1 Kings xii.

^c 1 Kings xii. 26, &c.

tained a shew still of the old; not altering any article of the faith, nor yet many of the external rites: but as in Jerusalem there was a temple and altar, and other outward signs of God's dwelling with his church, so did Jeroboam in Israel make temples and altars, and signs of God's presence, that his people might serve him there. Therefore he made two calves or oxen of gold^d, and set one at Bethel, another at Dan, with houses and altars, and other like furniture; and said to the people, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt^e."

4. The changes and corruptions which he brought into God's worship, were chiefly these: First, of the *place*, which God had chosen to be at Jerusalem^f, but Jeroboam would have it at Dan and Bethel^g. 2dly, Of the *signs* or testimonies of the divine presence; which at Jerusalem was, by God's own ordinance, the ark of the covenant, with the glorious golden cherubims whereon he sat, and from which his voice had been heard^h: But at Bethel and Dan, by Jeroboam's device, were bullocks or calves of goldⁱ. Thirdly, Of the *time* for the feast of tabernacles, appointed of God to be kept the 15th day of the seventh month^k, Jeroboam put off until the 15th day of the eighth month^l. 4thly, Of the *persons* administering the holy things, who, by God's authority, were Aaron's sons, and their brethren the Levites^m; but by Jeroboam's dispensation, were of other parts, and of the lowest of the peopleⁿ. These things being consulted on, and agreed unto by the king and state, the people of Israel yielded, and practised accordingly, shewing their prompt obedience

^d 1 Kings xii. 28, &c.

^e Verse 28.

^f 2 Chron. vii. 16.

^g 1 Kings xii. 29.

^h Exod. xxv. 10—22.

Numb. vii. 89.

Psal. lxxx. 1.

ⁱ 1 Kings xii. 28.

^k Lev. xxiii. 34.

^l 1 Kings xii. 32.

^m Numb. xviii. 1, 7.

Deut. x. 8.

ⁿ 1 Kings xii. 30, 31.

dience and devotion in going, because of the one, even to Dan, a city in the utmost part of the land. Thus sinned Jeroboam, and made Israel to sin; and it turned to sin unto his house, even to root it out, and destroy it from the face of the earth ^o.

5. Against this innovation there were some that presently rose up, refusing to follow the religion of the king; especially the priests and Levites, (according to the charge they had, to teach Jacob God's judgements, and Israel his law ^p,) resisted the superstition, and put the people in mind of their duty ^q, which Jeroboam perceiving, put them from their office ^r, and drove them out of his realm ^s. Some also there were of all the tribes of Israel, that, hearkening to the wholesome doctrine of their ministers, and following their good example, left their own country, and resorted to Jerusalem, so strengthening the kingdom of Judah ^t. Thus was there a controversy among the people, about these (the king's) ceremonies; some accounting them novelties, and profane superstition, but the most, esteeming them laudable, and well-fitting their state. But the men of Judah reproached them for this, as having forsaken God ^u, and made them golden calves for gods ^x, and done many like abominations. The Lord also used other means to draw the king and people to repentance, by the admonition of a prophet confirmed by miracle ^y; by striking dead Jeroboam's arm, and healing it again; and by taking away his beloved son Abijah ^z. These things, though they could not but trouble both king and people, yet could they not prevail to bring them to repentance; for Jeroboam had many things to say for himself, and much could he colour

^o 1 Kings xiii. 34.

^p Deut. xxxiii. 10.

^q 2 Chron.

xi. 13.

^r Verse 14.

^s 2 Chron. xiii. 9.

^t 2 Chron.

xi. 16.

^u 2 Chron. xiii. 11.

^x Verse 8.

^y 1 Kings

xiii. 1, 2, &c.

^z 1 Kings xiv.

colour his new coined religion, answering the objections that were made against it, by these or the like apologies.

6. "I SEE my course, O men of Israel, to be much suspected, if not wholly disliked, by many; some thinking my ceremonies to favour too rankly of heathen superstition; some charging me plainly with flat apostasy and forsaking of God. But how far off I am from all such impiety, (however it please men to mistake my meaning, and pervert my actions,) I hope to manifest to all indifferent persons. I have neither spoken nor acted against any article of the antient faith, nor have I changed any fundamental ordinance of religion given us by Moses. I worship with reverence the God of my fathers, and love him (as I am taught) with all my heart, and with all my soul; cleaving unto him alone who is my life and the length of my days^a. Other gods of the nations I utterly abhor, with all their impure rites and services; and if any shall now, or hereafter, decline to such abomination, I trust we shall shew the zeal that we have for the Lord our God, against all their impiety^b. The alteration that I have made is in matters of circumstance, things merely ceremonial, whereof there is no express, no certain, nor permanent law given us of God; which are variable, as time, place, and person give occasion, and which good kings have changed before me, and have been blameless.

7. "And first for the place where God is to be worshipped, which many now would have at Jerusalem only, I find the practice of our patriarch Abraham, and the fathers following, to be far otherwise. They sacrificed to God, as occasion was offered, in every place they came; in Sechem^c, and in this Bethel;

^a Dent. vi. 4, 5, &c. and xxx. 20.
^c Gen. xii. 7, 8.

^b 2 Kings x. 16, 18, 29.

Bethel^d; in the plain of Mamre^e, and in Beer-sheba^f; so this superstition of tying God to one place was not hatched in their days. After this, when our fathers came out of Egypt, they offered sacrifices in the wilderness^g; and being come into this land, in how many places of it have they served God? At Shiloh the tabernacle and ark were many days, and all Israel sacrificed there^h. Again, at Kirjath-jearim the ark abode twenty years, and there men sought the Lordⁱ; and after in many other places^k. But when David was king, he removed the ark to Jerusalem^l; and the tabernacle which Moses had made he left in a high place at Gibeon^m; and thus were there two places of public worship at one timeⁿ, and Solomon sacrificed in them both^o. And shall we now grow so superstitious, as to bind God to any one place? Nay, this is all the Lord's land; his eyes are in every part of the same; and it is not so material where we do worship, as whom we worship, and with what affection; for our God is near at all times and places, to all that call upon him in truth.

8. "But it will be said, that Jerusalem is the place which God hath chosen, promising unto Solomon to put his name in the temple there for ever, and that his eyes and heart should be there perpetually^p. I answer: The promise and covenant were conditional, if God's statutes and judgements were observed^q; for if they should turn away, and serve other gods^r, God said he would cast out of his sight that house which he had hallowed for his name; and it should be an astonishment and a hissing to all that pass thereby^s. And see we not how Solomon forfeited his bond? His wives

^d Gen. xxxv. 7.	^e Chap. xiii. 18.	^f Chap. xxvi. 25.
^g Exod. xxiv. 5.	^h 1 Sam. i. 1, 3, &c.	ⁱ Chap. vii. 1, 2.
^k Chap. xxi. 1, 6, &c.	^l 2 Sam. vi. 12, &c.	^m 1 Chron.
xxi. 29.	ⁿ 1 Kings iii. 4.	^o Verse 15.
ix. 3.	^q Verse 4.	^p 1 Kings
	^r Verse 6.	^s Verse 7, 8.

wives turned his heart after other gods ^t; he followed Ashtoreth, and Milcom, Chemosh, and Molech, and other abominations of the Gentiles ^u, and built them high places ^x; for which his wickedness God was angry, and hath rent his kingdom from his son, and given it to me. Look to God's place which was in Shiloh, where he set his name at the beginning, and see what he did to it for the iniquity of Israely; even so will the Lord do to that house in Jerusalem whereupon his name is called, wherein also they trust. Example, see in the rent of the kingdom; for at the same time when the promise was made to dwell in that house for ever, God promised also to stablish that throne of Solomon's for ever ^a; howbeit already the throne is thrown down, and most of the realm committed to me: as is the one, doubtless so is the other; no sanctity remaineth in the place polluted with idolatry: its holiness is gone.

9. "And now, that this Bethel where I build a house to our God, is the place which he hath chosen to dwell therein, we may boldly say; for it is most renowned, the chief and supereminent place in the land. They boast in Jerusalem, how their temple standeth upon Mount Moriah ^b, where Abraham our father offered his son Isaac ^c, (a type of the Messiah,) for a sacrifice to God: We also can glory, how Jacob our patriarch saw, in this place, a ladder that reached from earth to heaven, by which the angels went up and down ^d; a type also doubtless of our Messiah to come, by whom, as by a ladder, we shall get up to heaven, whom all the angels of God shall worship when he cometh ^e, and shall be seen to ascend and descend upon him. Here God appeared to our father Jacob ^f, promising

^t 1 Kings xi. 4.

^u verse 5.

^x Verse 7.

^y 1 Sam.

iv. Psal. lxxviii. 60, &c.

^z Jer. vii. 12, 14.

^a 1 Kings

ix. 3, 1.

^b 2 Chron. iii. 1.

^c Gen. xxi. 2.

^d Chap.

xxviii. 12.

^e Psal. xcvi. 7.

^f Gen. xxviii. 13, 14.

promising him the land, and heirs to possess it. He then acknowledged how the Lord was in this reverent place, that it was no other but the house of God, and the very gate of heaven^g; he thereupon gave it a new name Bethel, i. e. God's house; whereas at first it was called Luz^h: yea, Jacob vowed, that at his safe return, the stone which here he had set up for a pillar, should be God's houseⁱ. And this his devotion was approved of God, who expressly commanded him to dwell in Bethel, and make him an altar here^k; which he performing, God graciously accepted, and appeared again with new promises in this place, whereupon the name was again confirmed to be God's house, or Bethel^l. Thus, having antiquity so venerable on our side; can any man doubt but it is more safe to worship here at Bethel, a place sanctified of old, and so long continuing, than at Sion, of late so foully polluted by Solomon's gross idolatry?

10. "And methinks, the remembrance of that late impiety should keep men from doting so on that place; for it is much to be feared Rehoboam will set up, ere long, his father's religion, who followed strange gods, seeing he walketh already in his evil way of oppressing the people, and could not be brought to ease them at all of any tax or burden wherewith his father loaded them^m. As he followeth his father in sinning against the people, so is he like to do in sinning against God. For lo, the high places which Solomon built for Ashtoreth, and Chemosh, and Milcom, the idols of the heathen, are still left standingⁿ, even before Jerusalem, and on the right hand of the mount of Corruption, and are there like to continue. Which wherefore is it, but for a snare to the people, that they may fall again to the former sin?

11. "I now

^g Gen. xxviii. 16, 17. ^h Verse 19. ⁱ Verse 22. ^k Gsn. xxxv. 1. ^l Verse 13, 14, 15. ^m 1 Kings xii. 3, 4, 13, 14. ⁿ 2 Kings xxiii. 13.

11. "I now being king, do hold it my duty to keep all my subjects from such danger of idolatry; and to look that the true God be served in my kingdom, lest men either grow profane, or turn unto vanities: To go to Jerusalem it may prove perilous; sure it is overmuch for the people that dwell afar off^o, and seemeth to me altogether unreasonable. For may and ought not every prince and people to serve God in their own country? Were there any before me that might not do it? and am I more in bondage than all? Besides, who knoweth not the grudge that Rehoboam hath against us, whom of late he would have warred with, if God had not stayed him?^p Why, he counteth me and my people rebels^q; and if he can get me within his dominion, he will surely cut off my head, and the heads of many more. And doth God, who desireth mercy rather than sacrifice^r, require of men thus to run upon the sword's point, and endanger their lives without cause, and only for a circumstance of place? I am not so weak of judgement, as to think it; neither will I be so unwise as to hearken to these Levites, who kindle the fire of contention among my subjects, and teach that we must all go up to Jerusalem, or else we may offer no sacrifice to God. Believe them that list; I have otherwise learned the truth of the law; and I trust we shall so serve the Lord at home, as will please him well enough.

12. "The worship we here perform unto God, is for the substance the same that himself commanded by Moses. We serve the same God that brought us up out of the land of Egypt^s; and this is the first and great commandment, on which all other do depend^t; the keeping whereof hath the promise of reward^u. We offer the sacrifices of beeves and sheep;

^o 1 Kings xii. 28.

xiii. 6.

2, 3.

^r Hos. vi. 6

^s Psal. lxxxi. 8, 9, 10.

^p 2 Chron. xi. 1—4.

^q 1 Kings xii.

^g 2 Chron.

^t Exod. xx.

sheep; we burn incense, pay first-fruits and tithes of all we possess: We observe all the ordinances that our fathers have kept since the world began, and which God hath confirmed in his written law for ever. We hold the main article of our Messiah to come, and of redemption from our sins by him; by which faith our ancestors have pleased God; and unto this he leadeth us in his law. In this faith we offer, according to the law, bullocks for atonement and forgiveness of our sins^x; a shadow unto us of our Messiah, who shall be led as an ox to the slaughter, and purge our iniquity by his blood. In testimony of this true and catholic faith, I have made these bullocks of gold^y, (similitudes of the greatest sacrifices,) as representations of this our true sacrifice, the promised Saviour whom we expect.

13. "If it be said, that we sin against God, in making these golden figures, because he forbiddeth graven images to be made^z; the answer is easy: God's meaning is not to forbid all images simply, but only idols that have divine worship done unto them. Such was the calf, which our fathers made in the wilderness^a; for they worshipped the molten image itself^b, not God by the image, but made them gods of gold^c, which was against the express words of the law^d; yea, they were so gross, that they turned him their glory into the similitude of a bullock that eateth grass^e; and forgot God their Saviour who had done great things in Egypt for them^f. But God forbid, and far be it from us, good people, that we should thus do. We worship not the images of our bullocks here, any more than we worshipped the images of the cherubims, and other resemblances in Solomon's temple; but we worship God, and him alone do we serve, even

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the

^x Lev. iv. 4, 13, 14, 20.
^{xx} 3, 4. ^a Exod. xxxii.
^{xxxii} 31. ^d Exod. xxi. 23.

^y 2 Kings xii. 28.
^b Psal. cvi. 19.
^c Psal. c vi. 20.

^z Exod.
^d Exod.
^f Verse 21,

the God that brought us out of Egypt, not any other^z.

14. "Yet some are so hardly prejudiced against me, that they spare not to say, I have made you these golden calves for gods^h; and think that I give the honour to them that is due to the eternal and blessed God himself; because (forsooth) I said, "Behold thy "gods, O Israel i;" but, were I so minded, I should be indeed more brutish than a calf myself. What,--should I deny the Creator of the world, the God of all our Fathers, the wonders wrought for us in Egypt, and other places, and turn to these images which are made with mens hands, and think them very God? Far be such a gross conceit from every true Israelite. Nay, if I should have attempted any such thing, would you not have stoned me? And as for my speech in calling them gods, who is there so simple that knows it not to be figurative, and very familiar to every man's ears? I am not the first that hath thus spoken; our fathers before me often used such phrases. When the angel of God appeared unto Abraham, he called the place Jehovah-jireth, that is, "The Lord seeth^k." Jacob built an altar, and called the place "The God of Bethel^l." Moses himself made an altar in the desert, and named it Jehovah-nissi, that is, The Lord my banner^m. Yet none of us, I trow, do think that they esteemed these places or altars to be properly gods. The ark is called, "The glory of Israelⁿ; the strength of God^o; the King of glory^p;" and (what can be said more) The holy Lord God^q. The Lamb is called, The Lord's passover^r; and many such like sacramental speeches have we and our ancestors been accustomed unto. What if I should call the paschal lamb, our Messiah, because it is a type of him? Or the

^g 1 Kings xii. 28.

xii. 28.

xvii. 15.

xxiv. 7.

^k Gen. xxii. 14.

ⁿ 1 Sam. iv. 21.

^g 1 Sam. vi. 20.

^h 2 Chron. xiii. 28.

ⁱ Chap. xxxv. 7.

^o Psal. lxxviii. 61.

^r Exod. xii. 11.

ⁱ 1 Kings

^m Exod.

^p Psal.

the manna which our fathers did eat, and the water which they drank out of the rock, the body and blood of our Messiah, should I for this be suspected of idolatry? My enemies might be ashamed thus to cavil and calumniate my honest actions, who have made these visible signs, to serve the true God by; and to be but as testimonies of his presence here.

15. "And that this is lawful, the law itself will shew; which intendeth not the prohibition of all images, but the abuse of them as idols; for so it is written, "Thou shalt not bow down to them nor serve them";" whereby God explaineth his mind which is, That we should make no graven images for to worship them; but to worship God by them, where is that forbidden? Nay, the contrary is evident; for have we not worshipped God in Jerusalem, and other places, by images? What are the golden winged cherubims upon the ark^t, but images, by which both we and our fathers have honoured God. And if any object that these were made by Moses at God's command, but none else may be made by any other, let him look into Solomon's temple builded but the other day, and there he shall find two new cherubims of great and high stature, whose wings reach from one end of the holy place to the other^u; and besides these, all the walls of the temple are full of such figures^x. Perhaps some will say, that it is tolerable to have the shape of cherubims, as being figures of angels^y; but any other forms, especially of beasts, is utterly unlawful: well, however, the law forbiddeth to make the likeness of things in heaven, or of things on earth^z, and so the angels may no more be pourtrayed than beasts or birds; yet, to take away scruple, I refer you to Solomon's twelve oxen, or bulls of brass, which bear up that molten sea,

D d 2

which

^t Exod. xx. 5.^u Exod. xxv. 18.^x 1 Kings vi. 23.^x Verse 29.^y Gen. iii. 24.^z Exod. xx. 4.

which standeth at the door of the temple, for the priest to wash in ^a; also to the lions, bulls, and cherubims wrought upon the ten brazen bases of the caldrons ^b, wherein the work of the burnt offerings is washed and cleansed every day ^c. If Solomon in his temple might make bulls of brass, is it a sin for me to make such of gold? Tush, these are but the cavils of puritan priests and Levites, that of a conceited and refractory mind will not be conformable to my ceremonies, whom, therefore, I mean to drive out of my country, that they may trouble my people no more.

16. "Yet will I do my best to satisfy them ere they go, in whatsoever they can say against me. To proceed therefore to *the time*: Another circumstance which they object for want of more weighty matter, they think it much that I have prorogued the feast of tabernacles untill the fifteenth day of the eighth month ^e, because it is appointed by Moses to be kept the fifteenth day of the seventh month ^f. Herein they still do but strain at a gnat; for so the thing itself be observed, what matters it for the change of the month? The feasts were made for men, not men for the feasts; and if we keep them at any meet and commodious time, it pleaseth God well enough, which I will further shew by the law itself. When our fathers came out of Egypt, they kept the paschal feast by God's commandment upon the fourteenth day of the first month ^g; and this was enacted to be an ordinance for ever ^h. Afterwards, it fell out, when a passover was kept in the wilderness ⁱ, that certain men defiled by a dead man, could not keep it by reason of their uncleanness; they came unto Moses to know what they should

^a 1 Kings vii. 23.

^b Verse 29.

^c 2 Chron. iv. 6.

^d Chap. xiii. 9.

^e 1 Kings xii. 34.

^f Lev. xxiii. 39.

^g Exod. xii. 6.

^h Verse 24.

ⁱ Numb. ix. 1-5.

should do^k, he could not tell till he asked the Lord^l: Then God spake and said, If any of you, or your posterity be unclean, or be in a journey, let him keep the pascha in the fourteenth day of the second month^m. Behold here how God explaineth his own law, shewing that he respecteth not the month, as though there were any holiness in it; but if the feast were kept, though a month after, upon just occasion, it should be acceptable. Forasmuch then, as we have so pointed an example of occasional changing the time, without any sin, I think these men are too precise, that condemn me, who, upon just occasion, and advice with others, have deferred this feast a month longer than ordinary.

17. "It may be these men make question of my authority, and think me not the lawful supreme governor, under God, of the church; or, that my primacy bears me not out to alter ceremonies or circumstances in religion: But this I can sufficiently clear; for I have my kingly office from God the King of kings; he appointed me hereunto by his prophetⁿ, and chose me by his people^o. I am not inferior to any prince that hath been before me. What though I be not born of kingly blood? neither was David. And what though Solomon, and Rehoboam his son, were possessed of the crown before me? So was Saul, and Ishbosheth his son possessed of it before king David. But God, for Saul's sin, gave the kingdom to David his servant^p, and no man doubteth of his lawful title: So God, for Solomon's sin, hath given this kingdom to me his servant^q, and my title is just: Neither go I beyond my line; I am content with the ten tribes, let Rehoboam have the rest. Now, being your lawful prince, O Israel, it lieth upon me to see

D d 3

the

^k Numb. ix. 6, 7. ^l Verse 8. ^m Verse 10. &c. ⁿ 1 Kings xi. 19, &c. ^o Chap. xxix 20. ^p 1 Sam. xxi. 28. ^q 1 Kings xi. 31.

the church ordered, as well as the commonwealth; to make laws, (not contrary to the laws of God,) for its holy and peaceable government; to take heed that you fall not to Solomon's idolatry, or follow other gods. Things substantial and fundamental I will no ways change: circumstances of things and ceremonies I may freely change, for they are not permanent or perpetual.

18. "And herein I can assure myself and others, by example of David the beloved of God, commended to me for his holy walking and upright administration ^r. He ordered many things in the service of God, otherwise than he had express warrant for in the written law. He removed the ark from Kirjath-jearim to Jerusalem ^s. He appointed instruments of music ^t, and vials and harps, &c. whereof there is no mention in Moses's law. He distributed the Levites into their orders and offices, making some singers, some porters, some assistants to the priests ^u; yea, and the sacrifices he set in twenty-four classes or courses; where shall we find these things warranted in the law? If David then our worthy predecessor, did thus order the church, and alter the ceremonies, by his regal authority; may not I, who have equal power in my dominions, do the like? And Solomon his son, before he fell from the true God to idols, did many things otherways than is written in Moses; and God did allow them. In his famous temple he had ten golden candlesticks, and ten tables ^v; whereas God by Moses ordained of each but one ^z. Instead of the laver that Moses made to wash in, Solomon made ten caldrons ^a; besides that other vessel, which, for the hugeness of it is called a Sea ^b: With many other differences,

^r 1 Kings xi. 34, 38.

^s 1 Chron. xiii. and xv.

^t Chap.

xvi. 4, 5, &c.

^u Chap. xxiii. and xxv.

^v Chap. xxiv.

^z 2 Chron. iv. 7, 8.

^a Exod. xxvi. 35.

^b 2 Chron. iv. 6.

^b Verse 3.

differences, which whoſo compareth his works with Moſes's writings, may eaſily perceive. Theſe prieſts of Levi are much to be pitied, that urge ſo the letter of the law, which I think they underſtand not. They ſay, it is written, "Ye ſhall not add unto the word which I command you, neither ſhall ye diminith ought from it ^c;" but they mind not that this intendeth matters of faith, and doctrines fundamental, which I willingly grant may in no ways be corrupted; but ceremonies are variable, and circumſtances may be changed upon every juſt occaſion, as before I have proved, and the practice of my godly predeceſſors doth demonſtrate. Accordingly I mean to retain my liberty, and maintain my prerogative-royal.

19. "It reſteth to be ſcanned, how we ſhall do for miniſters, if the prieſts of Levi be put away. And for this I am reproached as violating the law; whereas neceſſity conſtraineth me to take other order ^d. I know that Aaron's ſons are appointed by law to do the prieſt's office; but the power is in the church, of whom they had their authority; and they might ſtill adminiſter, if they were not ſo ſcrupulous. It is then their own fault that they are depoſed, and be it upon them; for we will ſerve God as did our fathers before theſe Aaronites enjoyed the prieſthood. I find that of old the patriarchs Abraham, Iſaac, and Jacob, offered ſacrifices themſelves ^e, even then when Melchizedec the prieſt of the moſt high God, lived in the land ^f. I find again, how Moſes did ſend young men of the children of Iſrael to offer burnt-offerings and peace-offerings to the Lord ^g. However therefore, for order's ſake, this work was committed to the ſons of Aaron, yet I hold it not to be of neceſſity to ſalvation, or of the eſſence and being of a true ſacrifice, that an Aaronite muſt offer it. But ſeeing all the
Lord's

^c Deut. iv. 2.
xii. 4, 18.

^d 2 Chron. xiii. 9.
^f Chap. xiv. 18, 19.

^e Gen. xii. 8. and
^g Exod. xiv. 6.

Lord's people are holy, yea, a kingdom of priests ^b, as the Lord calleth them in his law; they may, no doubt, being duly sanctified and consecrated thereto, offer acceptable sacrifices unto God. And hereof I will have care, that none shall administer, but such as are consecrated ⁱ. but I will not debar any ^k, be he of what tribe soever, if he be otherwise fit. As for these refractory ministers the Levites, I will revenge me of them, for they are the troublers of the state, the incendiaries that set on fire all the country. For lo, how many people of all the tribes of Israel are ready to leave the land, and run to Rehoboam in Jerusalem ^l. These men are the cause of all this stir and faction; their doctrine impeacheth my supremacy, and disturbeth the peace of the church. Wherefore, as Solomon cast out Abiathar from being priest unto the Lord, because his hand was with Adonijah ^m; I also, by like right, will cast out these priests of Levi, whose hands are with my enemy Rehoboam ⁿ. So, rest and peace shall be unto me, and to my people.

20. "Yet a few words more of the events that have happened, for which, in their simplicity, many do mistake and abuse me. The prophet that came out of Judah to Bethel, and gave there a sign, made some to think I had sinned indeed ^o. Myself, I confess, was somewhat moved when I felt my arm withered ^p; but seriously weighing things after, as they were, I stayed my thoughts. For first, he came as any false prophet, (if God so permit,) may come at times, I mean with signs and wonders, but without the word of truth to convince the conscience. He cried against the altar ^q; but shewed no law to condemn it. He threatened destruction, but who knows when the day shall come? for no time was set down, that men may

^b Exod. xix. 6.

^l 2 Chron. xi. 16, 17.

^o 1 Kings xiii. 1.

ⁱ 1 Kings xii. 13.

^m 1 Kings xxvii.

^p Verse 4.

^k Chap. xiii. 33.

ⁿ 2 Chron. xi. 14.

^q Verse 2.

may be held with continual expectation. I find in the law, that a prophet may arise, giving a sign or wonder, which shall come to pass ^r; and yet his doctrine may be abominable, and God thereby proveth the hearts of his people ^s. The inchanters of Egypt could also do miracles ^t, even like unto Moses; yet were they no ministers of the Lord. What then, though this false man had power to do great things, and thereupon was hired by the king of Judah to come and preach against me, and seduce my people; no wise man will rest on counterfeit miracles, but will settle his heart on the law of God; which that prophet could not convince me with, (for then I had yielded,) but sought to get credit by abusing that power, which God did permit him to have for my trial. The abuse of God's name cannot go long unpunished, for it is a great sin; neither escaped this prophet due vengeance for his crime; but, as he went homeward, he was slain by a lion ^u. Well worthy end for such as dissemble the message of the most High! However, therefore, some think of this matter, I am not persuaded he was a man of God that came to so fearful a death.

21. "But the death of mine own son Abijah ^v, sat nearer me, and made me look narrowly into mine actions, till I found indeed whereof to resolve. I sent mine own wife to Ahijah the prophet for counsel about him ^w; but the choleric old man would not suffer her to speak, but breaking out into heat and menaces, gave her an answer before she asked. It is easy to see his partial affection; he leaneth towards Judah, and speaketh with bitterness against me, that never did him hurt. And were it indeed that I had offended, my fault might be shewed me in love and meekness,

^r Deut. xiii. 1, 2, &c.

^s Verse 4.

^t Exod. vii. 17.

17, 13.

^u 1 Kings xiii. 24.

^v 1 Kings xiv.

^w Verse 2.

^x Verse 6.

meekness, which would better beseem the prophets of God than this distempered carriage. And what was the cause why he did so threaten me? even the common calumny that the Jews do give out, for he said, "I had made other gods^a:" But how false this is, I have shewed before; and it became not his gray head to believe such reports, and condemn me unheard: I have not forsaken the Lord my God; but the thing is mistaken by the blind prophet^b, who discerneth no better my actions, than he doth colours. My son is dead and gone, for his day was come; if he was cut off before the time, it was rather for his vice than for his virtue. The prophet said, there was some goodness found in my son towards the Lord God of Israel^c; and therefore he must die. But doth the Lord use so to reward them that are good before him? It is said in the scripture of wicked men, that they shall not live out half their days^d; yet now, this young man's death is brought as an argument to prove that he was godly. Ahijah, I perceive, is too old to be a seer any longer^e; else could he not have been so much overseen in this new doctrine; God's law biddeth children to honour their parents, that their days may be long in the land^f; but this my child had his days shortened, doubtless for disobedience. My other sons consented to that which I did about religion^g, and they live and prosper: he only would be more precise than his brethren, and his honour is laid in the dust. Thus see I in my house the proverb fulfilled, "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened^h." For which I lament, through fatherly affection, but am nothing moved to leave my religion; nay, rather these judgements confirm me therein,

^a 1 Kings xiv. 9.^b Verse 4.^c Verse 13.^d Psal.

lv. 23.

^e 1 Sam ix. 9.^f Exod. xx.^g 1 Chron.

xi. 13.

^h Prov. x. 27.

in, for I see how they that speak against it are cut off. Yea, God himself hath been my protector, and withheld, by his prophet ⁱ, my enemies of Judah from fighting against me. On him will I lean, and trust in his name, being fully resolved not to alter my course, but I and my people to continue as we are, until we lie down in peace."

C H A P. IV.

A CONVICTION OF JEROBOAM'S IMPIETY.

1. **T**HESE, and many the like pretences, Jeroboam could alledge to justify his cause, wherein was the shew, but no weight of truth. Yet, such is man's corruption, that he will admit of any colour, rather than leave the sin that he affecteth; and being in high transgression of the law, will bear himself upon the law, as if it made for him in his iniquity. But as David prayed God, that he would not incline his heart towards evil, to set himself to pretend arguments, or forge excuses, in wickedness, with men that work iniquity ^k; so need we all continually to ask of God this grace: for, as of Adam we have learned to sin, so also for to hide and cloak our sin, and cover our nakedness, though it be but with fig-leaves. This may be seen in Jeroboam here.

2. For he not having faith in God, nor resting on his promise, (who would be with him, and build him a sure house, as he had builded for David, if he did that which was right in his eyes ^l;) gave himself to policy, and followed the wisdom of this world, which
is

ⁱ 2 Chron. xi. 2, 3, 4.

^k Psal. xiv. 4.

^l 1 Kings xi. 38.

is foolishness with God ^m, whereby he fell into vanity, altered and innovated the ordinances of religion, to the ruin of his house, and of his people.

3. The plea that he retained the *grounds* of true religion, and varied but in ceremonies, came out of Satan's school, where God's commands are wont to be extenuated. The Lord required of his people entire obedience to all and every one of his ordinances ⁿ, among which nothing was to be neglected, nothing counted light or little: "For whoso breaketh one
" of the least of these commandments, and shall teach
" men so, he shall be called the least in the kingdom
" of heaven ^o." The lightest matters in man's account, the least circumstances that he presumes to violate, have, in God's administration, procured heavy doom. As for the *place* of public worship, it was enacted, That whosoever brought not his sacrifice to the door of the tabernacle of the congregation, but offered it else where, "blood should be imputed to that man,
" and he should be cut off from his people ^p:" yea, such oblations were esteemed of God, as offered unto devils ^q. Likewise for the *time*: though the Lord
* dispensed with the unclean and travellers, for keeping the passover ^r, yet if any were clean, and not in journey, and neglected to keep the feast in the fourteenth of the first month, that person was to be cut off from among his people, because he brought not the offering of the Lord in his due season ^s. And for the *persons* that should administer before God, if any that was not a Levite, and of Aaron's line, did minister at the altar, he was to be slain ^t. Therefore, Korah, though a principal Levite, was killed of God, and all that took his part, for presuming to do the priest's office, whereunto he was not called ^u. Such
was

^m 1 Cor. iii. 19. ⁿ Deut. xxvii. ^o Matt. v. 19. ^p Lev. i. 3, 4. ^q Verse 7. ^r Numb. ix. 10. ^s Verse 13.
^t Numb. xviii. 3, 7. ^u Chap. xvi. 9, 10.—32, 35.

was the severity of God against the sins that Jeroboam and his followers, made light of.

4. Nadab and Abihu the sons of Aaron, being newly entered into the priest's office, whereto many particular observances were annexed; failed but in one point, taking strange or common fire to burn incense, instead of hallowed fire from the altar, and behold a fire went out from the Lord, and devoured them ^a. When the ark of God was in transporting to Jerusalem, upon a cart, and the oxen shaking it, endangered the overthrow thereof, Uzziah a Levite that guided the cart, of a good intent to help the ark, put forth his hand to hold it; but the wrath of the Lord was kindled against him, and he smote him that he died there, because he laid his hand upon the ark, which was not lawful for him to do ^y; God having charged the Levites, not to touch the holy things lest they died ^z. The men of Bethshemesh, a city of the priests ^a, when the ark of God came home unto them out of the Philistines land, because they looked into the ark; which by the law they might not do ^b, the Lord slew of the people of that city, fifty thousand men, and threescore and ten ^c. So jealous hath God been for the transgression of every rite and circumstance of his law, that all might learn to dread him, and obey his commandments. Here was no place found for those distinctions of mortal sins and venial, fundamental and accidental, and other like quirks, which the serpent and his seed have invented to beguile man's heart. The soul that sinneth shall die ^d; and sin is every transgression of the law ^e; the person that doth any sin with a high hand, blasphemeth the Lord, and must be cut off from among his people;

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ple;

^a Lev. x. 1, 2.

^b Jos. xxi. 4, 16.

^d Ezek. xviii. 20.

^y 1 Chron. xiii. 7, 10.

^b Numb. iv. 20.

^e 1 John iii. 4.

^z Numb. ii. 5—15.

^c 1 Sam. vii. 19.

ple ^f; for cursed is every man that continueth not in all things which are written in the book of the law to do them ^g; and all the people must say, Amen ^h.

5. The innovation then which Jeroboam brought in by his kingly power, what colours soever could be set upon it, was lothsome idolatry. His assembling of Israel unto Dan and Bethel, was a double sin; a departure from God, and a schism from his people. From God they departed, by leaving Sion where he loved to dwell, and which should be his rest for ever ⁱ. There was his face and presence ^k; there was his name ^l; there was his heart and eyes perpetually ^m. There was the holy and most-holy sanctuary ⁿ, with the ark of God's strength ^o, the memorials of ancient benefits, the tokens of his love and mercy, and the mystery of salvation, in the pot of manna, the rod of Aaron, the book of the law, the mercy-seat, the glorious cherubims, and other like resemblances of heavenly things ^p; not made by the invention of man, but by direction and pattern from God himself ^q. Thus the leaving of these, was the leaving of God: wherefore Israel now is said to have been without the true God ^r. Jeroboam's calves made to worship by, were teachers of lies; being called gods ^t, as resembling his presence who was not there, and signifying his favour, which was far away ^u; as hallowing the place where Satan had his throne, and sanctifying the worshippers polluted by apostasy. So Ephraim was fed with the wind, and followed after the east wind ^v; for the golden gods which Jeroboam made them, were devils unto God ^x, and so esteemed of his saints.

6. The schism from their brethren, was a breach of

^f Numb. xv. 30.
ⁱ Psal. cxxxii. 13, 14.

^m 1 Kings ix. 3.
Heb. ix. 4, 5.

^r 2 Chron. xv. 3.

^u Hof. xii. 1.

^g Gal. iii. 10.

^k Psal. xxvii. 8.

ⁿ Chap. viii.

^p Verse 13.

^q 1 Kings xii. 28.

^x 2 Chron. xi. 16.

^h Deut. xxvii. 26.

^l Deut. i. 25.

^o 1 Chron. vi. 41.

^q 1 Chron. xxviii. 19.

^t Hof. viii. 13.

of that brotherhood and unity in faith and love, wherein God had set the twelve tribes of Israel, to grow up together as branches of one tree ^y, and members of one body ^z; whose abiding together was both good and pleasant ^a, but the renting asunder was a withdrawing to perdition ^b; because God's soul had no pleasure in them ^c that forsook the mutual gathering together of themselves. ^d As in the former, Jeroboam shewed his foolishness, not knowing the way into the city of the Lord ^e, so in this latter, he added to his sin, in doing that which his soul did abhor ^f.

7. The pollution of the temple is but a pretence; and the sanctity of Bethel, rather in conceit than in deed and truth. Solomon's idolatry defiled himself, and all the partakers, but not the temple, wherein it never came. Or, if it had come there, yet might it have been purged, as it was in days following. Or if it had not been purged, yet could no other place be hallowed without revelation of God ^h; for who could put his name there, and cause him to dwell, but himself ⁱ? It was not Solomon's sin of itself that gave Jeroboam right to the kingdom, but the word of the Lord, in the mouth of the prophet ^k; neither was it the pollution of the temple, if defiled, that could warrant the king to build him another; for God was to appoint both place ^l and person ^m, and without his word, nothing is lawful in his service ⁿ. So sanctity in Bethel there was none at all; but it was Bethaven, *i. e.* the house of iniquity ^o. The holiness which had been there of old, was only by relation unto God that appeared, and his word which appointed an altar there ^p; when his presence departed, and com-

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| ^y Ezek. xxxvii. 17. | ^z Eph. iv. 4. | ^a Psal. cxxxiii. |
| ^b Heb. x. 35. | ^c Verse 38. | ^d Verse 25. |
| ^e Eccl. x. 15. | ^f Prov. vi. 16, 19. | ^g 2 Chron. xxix. 14, 16, &c. |
| ^h 1 Chron. xvii. 6. | ⁱ 1 Tim. iv. 5. | ^k 1 Kings xi. 29, 31. |
| ^l 1 Chron. xxi. 18, &c. | ^m 1 Chron. xxviii. | ⁿ Jer. vii. 31. |
| ^o Hos. iv. 15. | ^p Gen. xxxv. | |

mandment ceased, it was as common as any other place. For this, God ordained an altar of earth to be made unto him in the wilderness ^q, and all places where he would cause his name to be remembered, that at their departure it might be defaced, not left for superstition.

8. Jeroboam's supremacy in the kingdom of Israel could not empower him to alter the ordinances of the service of God; for he was a subject unto God, bound to his fear, and to keep all the words of his law, as another man ^r. He that beareth rule over men, must be just, saith the scripture ^s, and rule in the fear of God; his heart may not be lifted up above his brethren; nor he turn from the commandment to the right hand nor to the left ^t. If he were in a strait, and saw himself in danger, he should seek counsel of God, and not of his own heart, (as Saul did of a witch,) for "the heart of a man is deceitful above all things; and it is a double evil to "forsake the Lord, "the fountain of living waters, and to hew out for "himself cisterns that can hold no water ^u." If he worship God, he should ask of him how; for man is ignorant, if the Lord inform him not, what will please him. He left not to the discretion of Moses or Solomon, though wise and godly governors, any part or implement of the tabernacle, or any of the services in them used. To Moses he told on the mountain, the laws and judgements which Israel should observe ^x; he shewed him a pattern of the tabernacle and things therein, giving him this strict charge, "Look that you make these things (even all things ^y,) "after the fashion that was shewed you in the "mount ^z;" and according to every point that the Lord had commanded, so provided he the work to be made,

^q Exod. xx. 24.

^r Deut. xvii. 19.

^s 2 Sam. xxiii. 3.

^t Deut. xvii. 20.

^u Jer. ii. 13.

^x Exod. xx. 22.

^y Heb.

viii. 5.

^z Exod. xxv. 40.

made^a, disposed of and ordered "as the Lord had commanded him^b."

9. David, with the other prophets that assisted him in ordering the ecclesiastical estate, and providing for the temple, had their commandments also by the hand of the Lord^c; and he gave to Solomon his son, (when he charged him to build the temple,) a pattern of the porch and of the houses, closets, galleries, and chambers thereof^d, (and the pattern of all that he had by the Spirit) and for the courses of the priests and Levites, and for all the work for the service of the house of the Lord, and for all the vessels of ministration; the weight also of gold for the candlesticks, tables, and other instruments; all by writing sent unto him, by the hand of the Lord^e. Thus was there nothing left to their own will or wisdom; both matter and form of all things about God's service was set down by God himself. Yea, and at first, when it was in David's "heart to build him an house^f," he durst not attempt it without consent of the prophet; and, being forbidden of God, he desisted^g.

10. But Jeroboam would do things out of his own heart, and that was his sin. He took counsel, but it was of menⁱ; not of God, nor of his testimonies, which had been David's counsellors^k. Therefore, shame did take Ephraim, and Israel was ashamed of his own counsel^l. He made houses of high places^m, but spake the Lord any word unto him about this matterⁿ? Nay, Israel, as the prophet saith^o, forgot their Maker when they builded temples; therefore their temples were destroyed^p. He appointed places for public worship at Bethel and Dan; but did

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^a Exod. xxxix. 42, 43. ^b Chap. xl. 16, 19, 21, 23, 25, 27.
^c 2 Chron. xxix. 25. ^d 1 Chron. xxviii. 11, 12, 13.
^e Verse 19. ^f 1 Chron. xxviii. 2, &c.
^g 1 Chron. xvii. 1, &c. ^h 1 Kings xii. 33.
ⁱ Psal. cxix. 24. ^j Hos. x. 6. ^k 1 Kings xii. 31.
^l 1 Chron. xvi. 6. ^m Hos. viii. 14. ⁿ 1 Kings xii. 31.
^o Amos vii. 9.

the Lord choose them, as Moses saith, to put his name there, and there to dwell? Nay, they provoked God with their high places, therefore their blood was poured upon them^r; they went with their sheep and with their bullocks to seek the Lord, but they found him not; he withdrew himself from them^s. He made altars, but they were unto sin^t. He made pourtraires of bullocks, but God gave him not any pattern or precept, as he gave unto Solomon^u. Wherefore their bullocks did cast them off^x; God's anger was kindled against them. He made a feast, but in the month he had forged of his own heart^y: therefore, God hated and abhorred their feast days, and would not smell in their solemn assemblies^x; he turned their feasts into mourning, and all their songs into lamentation. He ordained them priests, but their rods had never budded, neither had they Urim and Thummim in their breasts^b. Himself went up to the altar to burn incense^c, but it was with Nadab's fire^d. He offered sacrifices to the God that brought them up out of Egypt^e, but God spake not to their fathers, when he brought them out thence concerning burnt offerings or sacrifices, but commanded them thus, saying, "Obey my voice, and I will be your God, and ye shall be my people; and walk you in all the ways which I have commanded you^f". This God did Jeroboam cast behind his back, therefore evil came upon his house^g. He pretended ease to the people, that they should not go so far as to Jerusalem^h; but they went even to Danⁱ, a city remote^k, in the farthest part of the land. So turned they their backs up-

Deut. xii. 5. r Hof. xii. 14. s Hof. v. 6. t Hof. viii. 11. u 1 Chron. xxviii. 18. x Hof. viii. 5. y 1 Kings xii. 33. z Amos v. 21. and viii. 10. Numb. xvi. 8. d Lev. x. 1. e 1 Kings xii. 28. f Jer. vii. 22, 23. g 1 Kings xiv. 9, 10. h 1 Kings xii. 28. i Verse 30. k Judges xviii. 28, 29.

on the holy city ^l, where the tabernacle of God, and his dwelling was ^m, and sought to the possession of the handmaid's child ⁿ, polluted of old by public idolatry therein erected and long continued ^o; whose idols Jeroboam now renewed, doing evil above all that were before him ^p. Thus Ephraim became a harlot, and Israel was defiled ^q.

II. And although God sent his prophets, with the word of his power, to reprove Jeroboam's iniquity ^r, yet hardened he his heart as did Pharaoh: no threatening dismayed him; no sign or miracle drew him to repentance. He scorned the prophets, eluded God's judgements, perverted his actions, and pleased himself in his evil way, because of his outward peace; not minding how oft times the righteous are taken away from the evil to come ^s, while wicked men are kept unto the day of destruction, and shall be brought forth to the day of wrath ^t. Yet could not this king be established by wickedness, his idolatry was his overthrow ^u; for as a harlot it flattered him with words ^x, and drew him to forget the covenant of his God ^y: so he went unto her and returned not again, neither took hold of the ways of life ^z; but dying without instruction, and going astray through his great folly ^a, when the Lord plagued him, and he was dead ^b, Nadab his son was soon killed in conspiracy ^c; and after him all Jeroboam's house ^d, the remnant thereof was swept away as dung, till all was gone ^e; the dogs eating him that died in the city, and the fowls of the air him that died in the field ^f, for the Lord had spoken it.

CHAP.

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| 1. Neh. i. 11. | m Psal. lxxvi. 2. | n Gen. xxxvi. 5, 6. |
| a Judges xviii. 30, 31. | p 1 Kings xiv. 9. | q Hos. v. 3. |
| r 1 Kings xiii. and xiv. | s Isa. lviii. 1. | t Job. xxi. 30. |
| u Prov. xii. 5. | x Prov. ii. 16. | y Verse 17. |
| a Prov. v. 23. | b 2 Chron. xiii. 20. | z Verse 19. |
| d Verse 29. | c 1 Kings xiv. 10. | f Verse 11. |

C H A P. V.

OF THE IDOLATRY OF THESE TIMES FAR EXCEEDING JEROBOAM'S.

1. **I**T is the manner of men to be more equal and indifferent judges of other times than of their own: The sins and sinners that are past and gone, we readily blame; but though the like or worse be in our days, we have not either skill to discern, or courage to condemn them. We can easily say, as did the pharisees, If we had been in the days of our fathers, we would not have been partners with them in the blood of the prophets ^a; and yet, upon every occasion, we are also ready to fulfil the measures of our fathers, walking in their sins, resisting, blaspheming, persecuting all that speak against us for so doing. ^b Examples of this may be seen in the Christian church, after the idolatry and overthrow of Israel: for so far have we been from taking heed by these evils, that we have added unto all their sins; and it was but a little which they then did, in respect of the huge mass of abominations that hath since been heaped up, even unto heaven ^c.

2. And first the frame and constitution of the church hath been quite changed from the pattern given of God, confirmed by Christ's blood, and erected by his apostles in all nations. For lo, the man of sin hath joined together many parishes into one diocese, and many diocesses into a provincial, and many provincial into one national, and many national into one eccumenical or catholic church, of which he himself will be

^a Matt. xxiii. 30.^b Verse 31, 32, 34.^c Rev. xviii. 4.

be the most holy Father, the Bridegroom, Lord, Pastor, Rector, and Rock. Of this catholic society so combined, we find no record in the holy apostle's writings, where every congregation of the saints, is shewed in every city to be complete in itself^d, a church and a body of Christ^e, furnished with his power^f, and presence^g; every one under guidance of many bishops^h, and not all under the government of one: joined altogether in brotherhoodⁱ, through faith, love, and obedience of the Spirit^k; but not in one visible, catholic church, with a visible head or vicar, lord, *papa*, (*i. e.* pope,) patriarch, or archpastor; but only Christ walking among them^l, overseeing their ways and works, and approving or reproofing them.

3. This pseudo-catholic church, or false ecclesiastical monarchy, is an idol or beast, bred in the bottomless pit, surpassing all the abominations that ever stood up in the land of the living; and had, for the parent of it, the Dragon or Devil, that old Serpent^m, who used his utmost skill, cunning and craft, to beget and bring forth this his foulest child. It had also the gravest and most learned divines in their ages, to nurse it with the mill of human superstition; and the princes of the earth to endow and adorn it with the riches and jewels of all worldly glory, that when this Jezebel shewed herself on the stage of the world, she made all men astonished at her majesty, enamoured the nations with her beauty, bewitched them with her forceries, and made them drunken with the wine of her fornications. The forest of Rome was the high place where this *Miphletseth*, or *idol of horror*, should have her seat; for there grew many fair trees, under whose shadow it was good to burn incenseⁿ; and there, in former times

^d See epistles to the churches in Rome, Corinth, Ephesus and the rest.

^e 1 Cor. xii. 27.

^f 1 Cor. v. 4.

^g Matt. xviii. 20.

^h Acts xx. 17, 28. Phil. i. 1.

ⁱ Acts xiv. 23.

^j 1 Pet. v. 9.

^k Eph. iv. 5. Job xvii. 1.

^l Rev. ii. and iii. chap.

^m Chap.

xliii.

ⁿ Hos. iv. 13.

^o Rev. xiii. 15.

times, had other beasts been hatched and honoured, whose image, in this place ^o, must have reverence still.

4. And here the mystery of iniquity wrought contrary to Jeroboam's, prevailed more, and continued longer: For he, in policy to settle his kingdom, divided or rent the church in twain, which God had conjoined in one ^p; but Abaddon, the king and patron of this our idol, will have his false church resemble the polity of Israel in monarchical unity ^q, to allure and gather all people hereunto. But as Jeroboam's counsel was devilish, to divide without God; so is Rome's doctrine satanical, to conjoin without Christ. The church was then confined within one little land, whose assembly was annual in the earthly Jerusalem ^r, where the high-priest remained to reconcile them to God ^s; but now the church-catholic is spread over all the world ^t; Jerusalem our mother is above ^u, and Christ our high-priest is in the heavens ^x, there interceding for us with God. And for any one city to be as Jerusalem, the place of resort for all saints on earth; or for any arch-priest, or vicar of Christ, to be his vicegerent, to rule in his stead, this he never appointed, neither entered it into his heart; but it is the invention of the pope's wit, whereby in policy he would maintain the pomp and magnificence of his Diana, and in her his own pontificality.

5. And that this Lady might be made perfect in beauty ^y, her friends have devised to paint her face with this vermilion, that the goddess, "the church absolutely cannot err, either in things absolutely necessary, or in other things which she proposeth to be believed or done of us, whether they be found expressly in scripture or not ^z." Hereupon she trusteth,

^p 1 Kings xii.

^r Psal. lxxvi.

^u Gal. iv. 26.

^{xxvii.} 4.

^q Bellarm. de Rom. Pont. lib. cap. 7.

^s Psal. cxxii. and cxxxii.

^t Matt. xxviii. 19.

^x Heb. viii. 1, 2. and ix. 24.

^y Ezek.

^z Bellarm. de Eccles. milit. lib. iii. cap. 14.

truſteth in her own beauty ^a, takes a pride and aſſumes a power to make laws eccleſiaſtical, to bind and conſtrain mens conſciences ^b, charging and obliging us to believe and truſt her in all things ^c. So this idol of indignation, being crept into God's throne ^d, to be judge and lawgiver, ſurmounteth far Jeroboam's dumb calves, which had mouths, and ſpake not: for this image can ſpeak, becauſe ſhe hath a ſpirit ^e, and exacteth worſhip of the inhabitants of the earth, that all ſhould adore her, as mother and miſtreſs of all the churches; receive, believe, and obey her word, conſtitutions, canons, commandments, doctrines and decrees, without contradiction; becauſe, "The truth of the faith, as touching us, relieth upon the churches authority ^g; and whatſoever the church alloweth, is true; whatſoever ſhe diſalloweth, is falſe:" And "her word is not altogether man's word, that is to ſay, ſubject to error; but after a ſort the word of God ^h". Out of this ſmoaky furnace have come the many hereſies and whoriſh doctrines of free-will, merit of works, limbus, purgatory, pardons, indulgences, vows, prayer to and for the dead, penance, pilgrimages, auricular confeſſion, and extreme unction, with ſundry other like; which, by this churches ſupreme authority, have been concluded catholic, orthodox, and authentic. Who ſeeth not now, that Jeroboam's church was but a babe to this beldame; for ſhe had no ſuch ſovereignty over mens ſouls, taught no ſuch doctrines, neither made ſhe any decrees till Omri was king, (whoſe praiſe in the ſcriptures is this, that he did worſe than all that were before him ⁱ;) and he indeed made ſtatutes which were
 obſerved

^a Ezek. xvi. 15. ^b Bellarm. de Rom. Pont. lib. iv. c. 16.
^c Rhem. Teſt. 1 Tim. iii. ſect. 9. ^d Iſa. xxxiii. 22. James
 iv. 12. ^e Rev. xiii. 15. ^f Conc. Trident. Seſſ. xxii. c. 8.
^g Bellarm. de Eccleſ. Milit. lib. iii. cap. 14. ^h Bebar. de verb.
 Dei, l. iii. c. 3. ⁱ 1 Kings xvi. 25.

observed in Israel ^k, though not so many, nor so imperious, as the mistress of Rome hath made.

6. This Queen ^l, being thus set aloft on the high places of the earth, is far taller than the golden image that Nebuchadnezzar set up in the plain of Dura ^m; for her hand and sceptre reach up unto heaven, where she ruleth among the canonized saints; and the very tail of her beast whereon she rideth ⁿ, can draw down the stars unto the earth. This is the Woman whom John saw in the wilderness ^o, arrayed in purple and scarlet, and gilded with gold and precious stones and pearls, with a golden cup in her hand, full of the filthiness of her fornication, even the great city ^p, (Rome) that reigneth over the kings of the earth. From this common mother, (as her children do entitle her ^q,) came all the bastard idols into the Christian world; for she being a whore ^r, sitting upon many waters, *i. e.* people, multitudes, nations, and tongues, she was set on fire with her lovers ^s, the neighbour nations, that then came into the bed of love, and defiled her with their fornications, (for they went in unto her as they go to a common harlot ^t,) and she learned their works ^u, and served their idols, which will be her ruin.

7. Of the Jews she hath received one high-priest ^x, (not Jesus Christ the true high-priest entered into the heavens, but a supposed vicar of his, having two horns like a lamb ^y,) to be the chief governor and monarch ecclesiastical; and he entereth once a year into the most holy place of the popish church ^z, as the other did into the most holy of the Jewish tabernacle. From the glorious attire of Aaron and his sons ^a, as ephod, robes,

^k Mic. vi. 16.

^{xvii.} 3. and ^{iii.} 4.

Trident. Sess. 18.

^l Verse 44.

lib. i. cap. 9.

vi. cap. 75.

^l Rev. xviii. 7.

^o Rev. xvii. 3, 4.

^p Rev. xvii. 1, 15.

^q Psal. cvi. 35, 36.

^r Rev. xiii. 11.

^s Exod. xxviii. 2, 4, 40.

^m Dan. iii. 1.

ⁿ Verse 18.

^o Ezek. xxiii. 5, 17.

^p Bellarm. de Rom. Pont.

^q Durand. rational. lib.

^r Rev.

^s Cons.

robes, girdles, &c. she hath learned to deck her priests with copes, surplices, stoles, girdles, amices, albs, and other like ornaments ^b. She imitateth their ark, which had the tables of the covenant, with her ark or tabernacle the pix ^c, which hath the sacrament of the eucharist; their candlestick and seven burning lamps, with her candles, torches, tapers ^d; their sprinkling water of purification ^e, with her holy water ^f; and in many other particulars, of temple, altar, oil, laver, fire, &c. she followeth her footsteps ^g, and judaizeth more than did the false teachers in the apostle's days ^h. These things in Israel had their holy use and end, until Christ came in the flesh; but since are dead and abolished, as beggarly worldly rudiments ⁱ; though this whore-mother of Rome reviveth them by her art, and for fleshly pleasure; whilst herself and her friends go a whoring after these Jewish ceremonies.

8. But she had not her fill, by defiling herself with Jews; therefore she sought to take her pleasure of the Gentiles round about her, far and near, and decked her bed with all their abominations. And first, she fell in love with Egypt, where Israel of old committed fornication, and had the breasts of her virginity bruised ^k. For whereas the Egyptians mingled the kingdom and priesthood, the civil magistracy and the ecclesiastical ministry, in one person, and would have all their kings to be also priests, as writers do record ^l. With this goodly invention the Whore of Rome is also enamoured, and joineth or confoundeth the magistracy and ministry, principedom and priesthood, in the persons of her popes, cardinals, bishops, and other church princes. And although

F f

God

^b Durand, rational. lib. iii. cap. 1.

^c Durand. lib. i. cap. 2.

^d Durand. lib. cap. 1.

^e Numb. xix. 9, &c.

^f Durand.

lib. i. cap. 2.

^g As the same Durand sheweth in that book.

^h Gal. iv. 9, 10.

Col. ii. 16.

ⁱ Gal. iv. 9.

Col. ii. 19.

^k Ezek. xxi. 8.

^l Plato in Politic.

God in the law distinguished the office of the king and priest, constituting one in the tribe of Judah^m, the other in Leviⁿ, so as one might not intermeddle with that which belonged to another^o: And Christ also hath plainly forbidden his ministers, as such, to have the authority or titles of politic princes^p; yet pleadeth this Babylonish queen, that it is not against God's word for one man to be a prince ecclesiastical and political together^q; and so she and her daughters practise to this day. In which point she is more abominable and polluted, now professing Christianity, than she was of old when she professed Paganism; for the heathen priests or flamens in Rome were not permitted to have any magistracy; because, as the philosopher by light of nature reasoneth^r, it could not be, the actions of these offices being so divers and different, that one man should perform both at one time, but it must needs fall out, when both duties were to done together, that one should be omitted; and so sometimes God not to be duly served, sometimes the civil state should suffer damage.

9. Again this Romish Babylon doteth on the ordinances of Babel in Chaldea; for as there they had images of silver and gold, wood and stone^s, to which they bowed and worshipped^t, and which were representations of the gods and saints whom they adored, to wit, of Bel^u, which was Jupiter^x, and Nebo, and Succothbenoth, and other the like^y; even so hath idolatrous Rome ordained to have in her temples, images of Christ, of the Virgin Mary, and of other Saints, which idols must have their due honour and worship, because the honour which is given to them is referred to the prototypes whom they do represent.

^m Gen. xlix. 10. ⁿ Chron. v. 2. ^o Numb. xviii. 1-7.
^p 2 Chron. xxvii. 16, 17, 18, 19. ^q Matt. xx. 25, 26. ^r Luke
 xxii. 25, 26. ^s Bellarm. de Rom. Pont. lib. v. cap. 9. ^t Plu-
 tarch. Quest. Rom. ^u Jer. x. 3-9. ^x Isa. xlv. 15.
^y Isa. xlv. 1. ^z Herodot. Clio. ^y 2 Kings xvii. 30.

sent ^z. And these abominations she kisseth ^a, as idolaters of old were wont to kiss the calves ^b; lighteth tapers before them, as the Babylonians did candles before their images; burneth incense to them, as the heathen Romans were wont to do their statues ^d; kneeleth, falleth down, and prayeth before them, saying, Our Father, &c. ^e as idolaters of old said to a tree, Thou art my father; and to a stone, Thou hast begotten me ^f. Teaching her children further, That these images are to be worshipped, not only by accident or improperly, but also by themselves and properly; so as they do terminate or end the worship as they are considered in themselves, and not only as they bear the part of the exemplar or person represented ^g: Yea, saying of an image, "This is Christ ^h," as Pagans said of theirs, "Thou art my God ⁱ." But woe unto them from the Lord, that say to the wood, Awake! to the dumb stone, Rise up ^k! Herein this catholic church exceedeth the devotion of Jeroboam the son of Nebat, who worshipped by the calves, the God who had brought them out of Egypt ^l, and not any other saints, much less the images themselves. Yea, in this kind she passeth sundry of the heathens, and her own predecessors; for Lycurgus the law-giver of Lacedemonia, and institutor of many ceremonies, ordained no images in his religion; but forbade the forms of men, or other living creatures to be given to the gods ^m. Apollonius a philosopher found fault with the foolish and absurd images in many places, and thought it more honourable if the gods had no images at all ⁿ. The Persians

F f 2

had

^z Concil. Trident. Sess. 25.^a Concil. Trident. *ibid.*^b Hof. xiii. 2.^d Cic. de Offic. lib. iii.^e Catech. Conc. Trid.

Tract. de Orat. Tit. Quis orandus sit.

^f Jer. ii. 27.^g Bellarm.

de Imag. lib. ii. cap. 21.

^h Synod. Nicen. xi. act. 4.ⁱ Isa.

xliv. 17.

^k Hab. ii. 19.^l 1 Kings xii. 28.^m Alexand.

ab Alexandro. lib. ii. cap. 22.

ⁿ Philostr. de Vita Apollon.

lib. vi. cap. 9.

had no images, for they thought it a madness to worship God by such ^o. The Germans in their Paganism held it unlawful to paint their gods on walls, or to express them in any human shape ^p. And Numa, the king of the ancient Romans, forbade them to think that the image of God had the shape of a man, or the form of other living creature ^q. Yet Rome that now is, alloweth the "image of God the Father, in form of an old man, and of the holy Ghost in form of a dove ^r." Though the holy Prophet inveighing against this vanity, demandeth, "To whom will ye liken God? or, what similitude will ye set up unto him ^s?" And though the learned heathen by light of nature ^t, approved the practice of ancient Rome, worshipping the gods without any images almost two hundred years; and blamed those that first brought in images, as authors of error, and causes of impiety; yet such is the love of this whorish church to these teachers of lies ^u, the counterfeits of God, that she adoreth them, or the devil in them, to fulfil that which is written of her, that "men would not repent of the works of their hands, and of the worship of devils, and idols of gold, and silver, and brasse, and stone, and wood, which neither can see, nor hear, nor walk ^v."

10. In another point also, hath our Babylon's zeal surpassed Jeroboam's, to wit, in her clergy, and multitude of church-officers. For Jeroboam had none but simple priests ^y, to say and do the divine service in his high places: But our Jezebel hath founded priests and arch-priests, lord bishops and arch-bishops, deans and arch-deacons, suffragans, cardinals, patriarchs, and popes; abbots, friars, monks, seminaries, Jesuits,

^o Herod. Clio.
in Numa.

xl: 18.

^u Heb. ii. 18.

^p Tacit. de mor. Germ.
^r Bellarm. de Imag. sanct. lib. ii. cap. 8.

^s Varro in August. de civit. Dei, lib. iv. cap. 31.

^t Rev. ix. 20.

^y 1 Kings xii. 31.

^q Plut.
1 Isa.

Jesuits, and a number more chemarims, her ecclesiastical senate, to guard her throne, to fight her battles, to retail her wares, and to satisfy by these her superstitious lust, which hath been ever insatiable, as was the whoredom of Israel ^a. And Priapus the pope is a bridegroom of this spouse, and hath pre-eminence over all, to pour out his fornications upon her, by his doctrines, canons, rites, ceremonies, decrees and decretals; for he is head of this church ^a, and prince of the priests, father and doctor of all Christians, and bishop universal; who, "when he teacheth the whole church things pertaining to faith, cannot err by any hap or chance ^b:" And, "not only in matters of faith, but in precepts of manners also, prescribed to the whole church, he cannot err ^c." And his wife, the catholic church, "hath always believed that he is a true ecclesiastical prince in the whole church, who can, of his own authority, without consent of the people, or counsel of the priests, make laws which bind the conscience; can judge in causes ecclesiastical, as other judges do, and punish also the disobedient. ^d" And his lawyers have borne men in hand, that the Pope may dispense against the law of God ^e, and against the law of nature ^f; even with the precepts of the Old and New Testament ^g: That his bare will must be holden for a law ^h; and whatsoever he doth, no man may say unto him, Why dost thou this ⁱ? And whosoever obeyeth not his precepts, incurs the sin of idolatry ^k. Finally, to lift up their blasphemy to the highest, they honour him with this title, Our Lord God the Pope ^l. And although this Romish synagogue hath received some

F f 3

of

^a Ezek. xvi. 28, 29.

^a Bellarm. de Pont. lib. 2. cap. 31.

^b Bellarm. de Pont. lib. iv. cap. 3.

^d Ibid. c. 5.

^e Ib. cap. 15.

^f xvi. q. 1. Quicunq. In gloss.

^g xv. q. 9. Autorit. in gloss.

^g Sum. Angel. in dict. Pap.

^h Extra de trans. Episc. Quanto in gloss.

ⁱ Extra de Concess. Preb. Proposuit in gloss.

^k Dist. 81.

^l Si qui sunt in gloss.

^j Cum inter in gloss. extr. Job. 22.

of her jolly church prelates, with their exorbitant power, in imitation of her heathen predecessors Romulus and Numa Pompilius, who made Flamens, Arch-flamens, and a Pontifex Maximus, to sacrifice unto the gods^m; and some of their ceremonies from other infidels, as the shaving of priests crowns, like the priests of Isis and Serapis in Egyptⁿ; yet neither ancient Rome, Egypt, nor Babylon, nor any nation in the world, ever founded such a pompous hierarchy, such store and variety of divines, friars, priests, prelates, and religious persons, as this latter Babylon, whose clergy flieth about like a cloud of locusts, to molest the world, and came out from the deep of the bottomless pit o.

II. As be her deep divines, so is her service, above all that ever superstition hatched in any age. For as it is in Babel's language p, an unknown tongue; so is it an idol wholly made, as the scripture speaketh, according to her own understanding q, and is all the work of the craftsmen, the prelates and popes, the lovers of this Whore, who have patched together, in their several ages, the limbs of this deformed monster, the mass and canon thereof, (a sacrifice for the sins of the quick and the dead r,) with the litany and collects, anthems and responses, hymns and songs, some of the canonical scriptures, and some of the apocryphal writings of men; and in this liturgy God and his angels, apostles, and martyrs, confessors, and he-saints and she-saints, and some that had Satan's sanctity, are wrapt up together in a long-some stage-like worship, with organs and music to make them all merry; as Nebuchadnezzar with melody celebrated the dedication of his golden image s. Which portels and missal, these artizans have framed,

not

^m Livius, lib. i.

ⁿ Hieron. in Ezek. xlv. 20.

^o Rev. ix.

^p Gen. xi.

^q Hos. xiii. 2.

^r Concil. Trident. Sess. xxii.

^s Dan. iii. 5. cap. 2.

not by example of God in the law, who prescribed no such liturgy by Moses, or the prophets; nor of Christ in the gospel; nor of Jeroboam of old, for they forged no such idol; nor of the Turks at this day, who have no such written worship; nor of the Heathens of old, that I ever heard of: but it is their own device and forgery, provoking God most high to jealousy and wrath.

12. But above all these sins, and beyond all wickedness that ever was invented in any age, this catholic mother, ("Wo unto her, saith the Lord God t;") hath made her a God, not of gold and silver, but of a wafer cake, by a charm of five Latin words u; and this transubstantiated idol, she falleth down before, and adoreth as her Maker, anathematizing and cursing all that shall deny this idol of indignation to be adored with the highest degree of worship which is proper to God himself x; for it is her God, as she singeth to it in her Roman missal;

Plagas sicut Thomas non intueor :

Deum tamen meum te confiteor y.

Wounds, as Thomas did, I do not see :

Yet do I confess thee my God to be.

And this *breaden god* her children eat, believing it flesh, blood, and bones, (more vile than canibals,) and devour their Maker, even their Lord and their God z,) in their own carnal conceit; becoming vain in their vanity more than the Heathens, who thought none were so witless as to believe that that which he eateth is a God.

13. And further, to manifest her madness unto all men, this insatiable whore doteth on and adoreth the devil's own engine, the cross or gibbet, whereon he killed

t Ezek. xvi. 23.

u Latriæ Concil. Trident. Sess. xiii. can. 6.

x ad sacr. Eucharist.

Deorum, lib. iii.

z Hoc est enim corpus meum.

z Brist. Motiv. 26.

z Cultu

y Rithmus S. Thomæ

a Cicero de Nat,

killed Christ the Saviour of the world. For the curse of the law, was to be done away by a cursed death upon a tree^b, on which who so was hanged, the curse of God was upon him^c. This death the innocent lamb **CARIST JESUS** suffered for our sakes, at the hands of wicked sinners, Pilate and the Jews, the children of the devil^d, who used all exquisite torments to make his death miserable; crowning him with thorns, piercing his hands, feet and side, with nails and spear, and hanging him on a tree to make him die. And this tree, these thorns, nails, yea, other counterfeits of them, are, for killing of Christ, honoured of these Babylonians, with as good a ground and devotion, as the Ophites, or Serpentaries, are said to honour the serpent^e, the devil's instrument to bring man to the knowledge of good and evil^f. And, that all the world might take notice, that Rome is the city where our Lord was crucified^g, the Romanists do proclaim, that the cross was the altar whereon the great sacrifice Christ was offered^h; whereas the scripture teacheth, that the bodies of those beasts whose blood was brought to make reconciliation in the holy place, were burnt without the host of Israel, and not on the altar which stood before the door of the tabernacleⁱ; according to which figure, Jesus also, that he might sanctify the people with his own blood, suffered without the gate of Jerusalem^k, which was a reproach^l. Yet will these *god-eaters* and crucifiers of our Lord, make the cursed cross to be the altar most holy^m, and so greater than Christ the sacrifice, as being that which sanctified him, for the altar sanctified the offeringⁿ. And hereupon they call the cross blessed, and ascribe unto it worthiness

^b Gal. iii. 13.^c Deut xxi.^d John viii. 40.^e Orig.

Cont. Celsum. lib. vi.

^f Gen. iii.^g Rev. xi. 8.^h Bellarm. de imag. sanct. lib. ii. cap. 27.ⁱ Lev. xvi. 27.

Exod. xl. 6.

^k Heb. xiii. 11, 12.^l Verse 13, 23.^m Exod. xl. 10.ⁿ Matt. xxiii. 19.

to bear the talent of the world^o: They account it amongst the most precious relicks; and not only the whole, but every piece thereof^p; they adore it, salute it, pray unto it, and trust therein for salvation, crying, "Hail, O Cross, our only hope; increase thou "to the godly righteousness, and unto sinners give "pardon q." "Save thou the company gathered together in thy praises r." Yea, the single sign of this idol made in the air, upon the forehead, or over any other thing, is sacred and venerable s; hath force to drive away devils, and do many like feats. Wherefore, this abomination hath prevailed above others, and is like Beelzebub prince of the devils, the badge of the Beast, and character of Antichrist, imprinted in churches, chapels, altars, houses, and high ways; in books and writings, in word, prayer, sacraments, in garments, bodies and souls of men, both quick and dead, and other creatures: Nothing is well hallowed without it; no sacrament perfect without it t. This great honour hath the cross, because the devil killed our Saviour by it: so that it is a marvel how Judas's lips escaped honour, seeing he also was Satan's instrument to betray Christ with a kiss. Wherefore this spiritual Egypt u, the pseudo-catholic church, deserveth more to be branded by some satirist, for worshipping monsters, than the first Egypt, whose inferior impiety a heathen poet did deride x.

14. Moreover, to fill up her cup with abominations, this Witch hath learned of the old idolaters, to worship the Queen of heaven y. For by her power, fetched out of the bottomless pit, she deifieth, or rather

^o Officium S. Crucis. O crux benedicta, quæ sola fuisti digna portare talentum mundi, &c. ^p Bellarm. de imag. lib. ii. cap. 26.

^q Brev. Rom. Sab. in hebdom. quadra. ges. ^r ibid. infest invent. et exalt. S. crucis. ^s Bellarm. de imag. lib. ii. cap. 29.

^t As saith Pope Stephen, 3 D. Conf. d. Nun. quid. ^u Rev. xi. 8.

^x Quis nescit Voluit Bithynice qualia demens Ægyptus protenta colat? &c. Juv. Sat. xv. ^y Jer. xlv. 17.

ther defileth, the blessed Virgin Mary, with unsufferable blasphemies; entitling her Lady, Queen, and Goddess²; hailing her Queen of heaven, Lady of angels, Mother of grace and mercy; Life, Sweetness, Hope, and what not³: And together with her, she invocateth the angels, apostles, martyrs, confessors, popes, bishops, virgins, &c. and prayeth God, that by the merits and prayers of her popes, she may be delivered from the fire of hell^b.

15. And as the Heathens had their gods and goddesses of divers ranks, supreme, inferior and middle ones called *Dæmons*^c, by whom, as by mediators and intercessors, they thought mens desires and merits did come unto God; so hath this synagogue of Satan *Divos* and *Divas*, saints of all sorts, whom she hath canonized^d, to be called upon in her public prayers; to have temples, altars, feasts days, dedicated and kept unto their memory, and many other honours; acknowledging them to be mediators between God and men; and they have dealt with these *Divi*, as the Ethnics did with their *Dii* and *Dæmones*. For, as each country and city among them had their special gods or goddesses to protect them, as for Ephesus, Diana; for Athens, Minerva; for Paphos, Venus; for Delphos, Apollo; for Rome, Remus and Romulus; for Babel, Bel; for Egypt, Isis and Osiris, and the rest in like manner: so the mother of Rome, instead of tutelar gods, hath got herself Peter and Paul, hath procured and appointed St George for England, St Andrew for Scotland, St Patrick for Ireland, St Denys for France, St James for Spain, St Martin for Germany, (instead of Mars their antient patron,) the three kings for Cologne, and so for others. Moreover, she hath Jodicus and Urbanus for corn
and

² Epist. a Bemb. Leon. 16mo scrip. lib. viii. epist. 17.

Mariæ reformat.

^b Ibid. Orat. propr. de sanctis.

leins lib. de Deo Socrat.

^c Offic. Apul.

^d Bellarm. de sanct. lib. i. cap. 7.

and wine, as the Heathens had Ceres and Bacchus. Her mariners have now St Nicolas, and St Christopher to be their pilots, as the ancient Pagans had Castor and Pollux. Her scholars now have St Gregory and St Katherine to sharpen their wits, as poets of old had Apollo and Minerva; Physicians and Surgeons are now aided by Cosmes and Damian, as of old by Æsculapius; St Wendlin wardeth the sheep, as Pan the shepherds god was wont; and other artificers have their special patrons to pray and trust unto, and beasts their several guardians; nay, even the very whores have Mary Magdalene and Afra to sacrifice unto, if they will, as those of elder days had Venus and Flora; and almost every disease hath a special saint appointed for its surgeon. And thus is fulfilled that which is written, "They followed the heathens that were round about them, concerning whom the Lord had charged them, that they should not do like them." Yea, the Heathens do come short in their account of tutelary gods, with this Catholic Whore; and she exceedeth those of whom it is written, "According to the number of thy cities, are thy gods, O Judah; and according to the number of the streets of Jerusalem, have ye set up altars of confusion."

16. As for Jeroboam, he dares not shew his face before this beast his successor, for his inventions compared with hers, are not one to a thousand. What were his two calves, to the infinite images of this strumpet? Nay, her lambs of wax are more worth than his cows of gold^e; for every immaculate *Agnus Dei*, or *Lamb of God*, that this witch maketh of virgin wax and holy water, hath the same virtue against all devilish wiles and guiles of the malignant spirit^h, with which the innocent Lamb Jesus Christ, delivered our

^e 2 Kings xvii. 15.

^f Jer. xi. 13.

^g Hos. x. 5.

^h Sacra cerem. eccles. Rom. 1. tit. 7.

our first father Adam, from the power of the devil. But Jeroboam doubtless had no skill at all, to make such idols of proof. Again, he forged but one feast out of his own heart, to make merry with his images once in a yearⁱ; whereas this our purple Queen hath made many more holy days than there be months, that I say not weeks, of the year, in honour of her Lady and all her saints; and these, some of them, correspondent to the Pagan festivities; as Christmas, Candlemas, Fasgon or Shrove-tide, according to the times and customs of the Gentiles Saturnal, Februal, and Bacchus feasts. For, unless it would be she would imitate Heathens, she can hardly shew any cause at all, why she celebrateth her Christmas in the end of December, and her feasts at answerable times; seeing, in all likelihood, Christ was born in September rather than in December^k; but herein the churches authority, which cannot err, must bear out all lies and forgeries. Unto these she hath added fair temples, high altars, and other devotions more than can be told, much more effectual than were Jeroboam's: For his chapels and high places were simply to worship God in; but wheresoever any of our Jezebel's churches be, is surely no other than the house of God, and gate of heaven^l. And it must needs be so, seeing it is hallowed with exorcised or conjured salt water, ashes, and wine, which have virtue so to consecrate that church, as that it may "drive away all
 "the devil's temptations, every fancy, wile and
 "wickedness of devillish fraud, every unclean spirit,
 "and power of the enemy, and to root out the fiend
 "himself, with his apostolical angels^m: And also by the merit of the Virgin Mary, and N. the saint unto whose honour and name the church is founded, and of all other saints, God is entreated to visit that place;

ⁱ 1 Kings xii 32, 33. ^k Beroald. Chr. lib. 4, 6, 2.

tific. Ord. de dedic. et consec. eccl.

^m Ibidem.

^l Pon-

place, "and by infusion of his grace to purify it from
"all pollution, and to conserve it being purified, and
"that spiritual wickednesses may fly from thence."
Which being granted, (as cannot but be, I think, by
so many saints intercessions) it is impossible now that
any idolatry should be committed in such a sanctuary,
whose "first stone is laid by a bishop, in the faith of
"Jesus Christ, that the true faith and fear of God,
"and brotherly love, may there flourish." Such
powerful works as these, none of Jeroboam's bishops
could turn their hands unto: for they were but no-
vices in Satan's school, and had not properly learned
the art of exorcism or conjuration, which the Sor-
cerers of Rome, by long practice and experience hath
attained; being grown as cunning in these fates, as
she that was mistress of her art, and sold the nations
through her wickedness.

17. For by these, and innumerable more enchant-
ments of idolatry, (which the day would not be e-
nough to reckon up,) this Circe, this Lady of the
Pseudo-Catholics hath intoxicated the earth, so that
the inhabitants are drunken with the wine of her for-
nication; doting upon her reverend clergy, her de-
vout service, her sacred ceremonies, her hallowed
churches, her saints relicks, and other like amatory
potions, wherein Christianity, Judaism, and Paganism
are tempered and mixt together in the golden Baby-
lonish cup of her abominations.

18. Hence it is, that the relicks of this Romish i-
dolatry, are so fast retained among some which yet
hate the whore, and eat her flesh, and burn her with
fire. Of her have they received their Diocesan,
Provincial, and National churches. Of her have they
learned to make portesses of liturgies, reading and
singing their prayers upon a book, with organs and

G g

melody.

† Pontific. &c. Ibid.
‡ Rev. xvii. 16,

• Nahum iii. 4.

‡ Rev. xvii. 2.

melody. Of her institution have they their solemn festivities of Christ's, angels, and saints days, with their fasting eves. Of her hand have they taken their arch-bishops, lord-bishops, suffragans, arch-deacons, parsons, vicars, and a great many more of her royal retinue. From her have they had their churches, chapels, minsters, baptized bells, hallowed founts, and holy church-yards, though some of those high places are of more antiquity, as having been built and dedicated to the heathen dæmons. Finally, From her have been received lands, livings, tithes, offerings, garments, signs, gestures, ceremonies, courts, canons, customs, and many more abominations, wherewith have been enriched the merchants of the Whore, and all that sail with ships in her sea ^r. Thus, with all the evils before-mentioned, and others more than can be told, which are very *Gillubim*, the loathsome idols and excrements of the Queen of Sodom, and the filthiness of her fornication, hath she dishonoured and blasphemed the God of heaven, and all that dwell therein: With them she defileth the consciences of men; with them she delights and solaces herself in fleshly ease and pleasure, till, in one hour, she and all her riches, pleasures, wares, merchandise, shall perish ^s; and that be again fulfilled, which was said by the prophet, "Now shall she and her fornications come to an end ^t."

C H A P. VI.

A CONCLUSION DEHORTATORY FROM THIS SIN.

THE wares of idolatry being so common and so universally spread by the merchants of the Whore,

^r Rev. xviii. 15. Verse 19.
xxiii. 43.

^s Verses 8, 19.

^t Ezek.

Whore, and conveyed into all nations, it cometh to pass that many are interested in this mart, buy and sell, partake and communicate with these evils, not being aware of the danger they come into hereby. To warn them therefore of the mischief, ere they fall into it; or to help them out, if they be fallen, have I penned this treatise; and add to the things written, these few advertisements.

2. This sin is directly against the majesty of God, whose honour is to be regarded above our own lives; above the peace or tranquillity of nations. This sin provoketh the anger of God, as adultery provoketh the rage of man injured in his marriage bed. As he will not spare in the day of vengeance, and cannot bear the sight of any ransom^a: so the Lord is a jealous God, and visiteth the sin of the fathers upon the children, even to the third and fourth generation of those that hate him^b.

3. Idolaters, as they are shut out of the city of the Lord^c, the church of Christ, the heavenly Jerusalem; so have they further this doom against them, "They shall not inherit the kingdom of God^d." The communicating with idols, depriveth men of communion with God; for there is no fellowship of righteousness with unrighteousness, no agreement betwixt the temple of God and idols^e. The partakers therefore in this evil, (though perhaps not authors, inventors, nor open maintainers of the same,) shall come unto shame and confusion before God; for all that are of the fellowship thereof shall be confounded^f.

4. Folly is a blot and shame unto men, which they would fain shun; but wisdom is man's honour, and maketh his face to shine^g. Of all foolishness idolatry is the greatest; depriving men of sound judgement

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in

^a Prov. vi. 34.

^b Exod. xx. 5.

^c Rev. xxii. 14, 15.

^d 1 Cor. vi. 9, 10.

^e 1 Cor. vi. 14, 16.

^f Isa. xlii. 11.

^g Eccles. viii. 1.

in the best and heavenly things, and possessing their minds with habitual vanity. Therefore is this vice resembled to a foolish woman ^b, ignorant [and knowing nothing; yet troublesome and talkative, and loud in her babbling ⁱ; of a smooth and flattering tongue, and her mouth more soft than oil ^k; yet cruel also and malicious, hunting for the precious life of a man ^l; bringing him to beggary, death, and hell. But true religion, or the fear of the Lord, is resembled by wisdom, which uttereth her voice to the children of men ^m, and speaketh of excellent things; the words of her mouth are all righteous, and plain; her instructions better than fine gold, and all that is desirable is not to be compared unto her ⁿ. Blessed is the man that heareth her, watching daily at her gates, waiting at the posts of her doors; for he that findeth her, findeth life, and shall obtain favour of the Lord; but he that sinneth against her, hateth his own soul; all that hate her, love death ^o!

5. To worship and serve the devil, is a thing horrible in religion, and even in nature, worthy of vengeance from the hand of God. And though all manner of sin pertaineth to the devil's service; yet idolatry above all is counted and called the worship of devils, and so shall be punished. The Heathens, altho' they had some knowledge of the true God ^p, and worshipped him ignorantly ^q; yet their worship is reckoned to Satan, for the things which they sacrificed, they sacrificed to devils, and not unto God ^r. Jeroboam made account he served the true God, even the God that had brought Israel out of Egypt land ^s; notwithstanding the Lord hath thus testified of him, that they were devils which he made, when he made his calves for
to

^b Prov. ix. 13.ⁱ Prov. vii. 11.^k Prov. ii. 16. and v.

3, 8, 9.

^l Prov. vi. 16. and ix. 18.^m Prov. viii. 3, 4, 6.ⁿ Verse 8, 9, 10, 11.^o Verse 33, 34, 35.^p Rom. i. 20, 21.^q Acts xvii. 23.^r 1 Cor. x. 20.^s 1 Kings xii. 28.

to worship God by ^t. And Israel before him made a calf, for like use ^u; but Moses doth blame them as having offered unto devils ^x, and gone a whoring after them; and prophesieth that their children would also be consumed ^y. Antichristians would seem to be worshippers of God, yet the holy Ghost chargeth them as worshipping devils ^z, when they think to serve God by idols. Forasmuch then as all idols are devils, though fools count them saints; to partake with them is to forsake God, and to bring ourselves into Satan's damnation: For the Spirit hath protested, that we cannot drink the cup of the Lord, and the cup of devils; we cannot be partakers of the Lord's table, and of the table of devils ^a.

6. Many fearful judgements are threatened of God against this sort of sinners, and have come upon them. By Moses he denounced hasty, fearful, and consuming plagues, aches, botches, and incurable sicknesses, sore diseases, and of long durance ^b; which punishment he brought even upon the kings for their idolatry ^c. He threatened famine and drought, to make the heaven as iron, and the earth as brass, that the land should not give her increase, nor the trees their fruit ^d; as it came to pass in the days of wicked Ahab, when the heaven was shut three years and six months, that it sent down neither rain nor dew ^e, whereby great famine was throughout all the land; because they had forsaken the Lord, and followed Baalim ^f. Wild beasts he menaced to send upon them, which should spoil them and their eattle, and make their high ways desolate ^g; of which plague they tasted in Samaria, when the Lord, whom they feared not,

^t 2 Chron. xi. 15. ^u Exod. xxxii. 1. ^x Lev. xvii. 7.
^y Lev. xxvi. 26, 17. ^z Rev. ix. 20. ^a 1 Cor. x. 21. ^b Lev.
xxvi. 16. Deut. xxviii. 35, 59, &c. ^c 2 Chron. xxi. 18, 19.
^d Lev. xxvi. 19, 20. ^e 1 Kings xvii. ^f Luke iv. 25.
^f 1 Kings xxviii. 18. ^g Lev. xxvi. 22.

not, sent lions among them which slew them^a. He said he would send the sword upon them; which should avenge the quarrel of his covenantⁱ; and this plague the Israelites often felt, because they forsook the Lord God of their fathers. Hunger and misery was prophesied unto them, that they should eat and not be satisfied; that men and women should eat their own children; and every man eat the flesh of his friend: fathers should eat their sons, and sons their fathers, when all things should lack in the siege and straitness wherein their enemies should inclose them^l: which extremities God brought upon Israel in king Joram's days^m, and after, when children and sucklings swooned in the streetsⁿ, and gave up the ghost in their mother's bosom, for want of bread and drink; and the hands of the pitiful women boiled their own children for their meat^o; and did eat their fruit, even children of a span long^p. The Lord threatened destruction of their high places and images, and to cast their carcases on the bodies of their idols; and that his soul should abhor them: he would make their cities desolate, and bring their sanctuary to nought; and would not smell the savour of their sweet odours; but scattered them among the heathen, and drew the sword out after them^q: All which, with other like calamities, came upon the idolaters, whose dead bones were taken out of their graves, and burned upon their polluted altars^r; and the idolatrous priests sacrificed upon them. Jerusalem the holy city was^s broken up, and all the men of war fled; the house of the Lord, and all great houses burnt with fire; kings captived in chains; princes and nobles killed^s: The Lord trode under foot all the valiant

^a 2 Kings xvii. 25, 26.ⁱ Lev. xxvi. 25.^l 2 Chron.

xii. 5. and xxviii. 5, 6.

^l Lev xxvi. 26. Deut. xxviii. 33—57.

Jer. xix. 9. Ezek. v. 10.

^m 2 Kings vi. 29.ⁿ Lam.

ii. 11, 12.

^o Lam. iv. 10.^p Lam. ii. 20.^q Lev. xxvi.

31, 32. &c.

^r 2 Kings xxiii. 16, 20.^s Jer. lii. 7, 13, 10.

liant men; Sion mourned and there was none to comfort her^t: the beauty of Israel was cast down from heaven to the earth^u. God cut off all the horn thereof in his fierce wrath, which he poured out like fire; causing the feasts and Sabbaths to be forgotten in Sion; and despising in the indignation of his wrath, both king and priest; forsaking his altar, and abhorring his sanctuary^x; so that peoples eyes failed with tears; their bowels swelled, their liver was poured upon the earth^y; for the Lord performed that which he had purposed, and fulfilled his word determined of old^z; doing that to Jerusalem which he never did before, neither would he do any more the like, because of all their abominations^a; and death was desired rather than life, of all the residue of that wicked family, for the Lord had rejected and forsaken the generation of his wrath.

7. All these, and whatsoever else God threatened unto, or brought upon Israel for their idolatries, are examples written for us upon whom the ends of the world are come, that we should not sin like them, lest we be partakers of like punishments^c. It is “^a fearful thing to fall into the hands of the living God^d.” For, “if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement, and fiery indignation which shall devour the adversaries^e.”

8. Wherefore, unto the children of men, thus saith the wisdom of God, “O ye fools, how long will you love foolishness, and scorers take pleasure in scorning, and fools hate knowledge^f? Turn you at my correction, lo, I pour out my mind unto.

^t Lam. i. 15, 21.

^u Lam. ii. 3, 4.

^x Verse 6, 7.

^y Verse 17.

^z Verse 17.

^a Jer. viii. 3. and vii. 29.

^c Rom. xv. 4. 1 Cor. x. 1.

^d Heb. x. 31.

^e Verse 26, 27.

^f Prov. i. 22, 23.

unto you. "Cause your ears to hearken unto wisdom, incline your hearts to understanding; seek her as silver, and search for her as for hid treasures; then shall you understand the fear of the Lord, and find the knowledge of God^g; which shall deliver you from the evil way, from the flattery of the tongue of the strange woman^h. Desire not her beauty in your heart, neither let her take you with her eye-lids: keep your way far from her, and come not near the door of her house, lest you give your honour unto others, and your years to the cruel; and mourn at your end when you have consumed your flesh and your bodyⁱ. For surely her house tendeth to death, her paths unto the dead; all they that go unto her return not again, neither take they hold of the ways of life^k."

Children keep yourselves from Idols. Amen.

i John v. 21.

7 AP 53

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^g Prov. ii. 2, 4, 5, 11.
^h 3, 9, 11.

ⁱ Prov. vi. 24, 25.

^k Prov. v.

^l Prov. ii. 18, 19.

F I N I S.

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